

Tho: Holbeck.

THE  
ARRAIGNMENT  
AND  
CONDEMNATION  
OF  
POPE RY,

Being a short *Collection* taken out  
of the *Chronicles* and other Books  
of the State of the Church in the  
Primitive Times.

- I. The State of the *Papists*; how long it was  
before the Universal POPE and MASS was set up;  
and the bringing in their Rudiments, Traditions,  
Beads, Images, Purgatory, Tythes and Inquisitions.
- II. A Relation of their Cruelties they acted  
after the Pope got up, being worse then the Turk and  
Heathen. *New Rome* proving like *Old*.
- III. What the People of *England* worshipped  
before they were *Christians*.
- IV. To which is added, *The Blood of the  
Martyrs is the Seed of the Church*.

With several other Things, very profitable for all that  
fear God to read, try and give Judgment by the Spirit  
of Truth against the Worship of the Dead and Whore.

By G. Fulk and E. H.

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THE  
PREFACE  
TO THE  
READER.

**M**EN and Women of Understanding, consider as you read this Book through, what has gotten up since the Apostles Dayes: Oh that ever such Darknes should be risen, to form and decree such Things as you may see in this Book! *But that the Stars fell from Heaven, and the Smoak of the bottomless Pit was opened, when the first Beast rose out of the Sea, and the second rose out of the Earth, with two Horns, like a Lamb; this was he that set up his Worship*

(mark, like a Lamb) not like an *Heathen* and a *Turk*, but like a Lamb, whom all the Martyrs have found to be a Dragon, a Bear, and a Leopard, who hath caused all, both great and small, to worship him, and to receive his Mark, who have not their Names written in the Book of Life; so herein you may see the Year when his Mass got up, and the Year when he got up, and the Year when he set up his Holy-daves, and his Curses, and his Beads, and his Purgatories, and his Candles, and his Oathes, and his Tythes, and the Year of his hallowing his Fonts, and setting up his Crosses, and the bringing in of his Organs: Read this through, and thou wilt arraign him, and the Whore that sits upon him, and bring him under the Judgment of the primitive Church, which Christ is the Head of.

Also herein thou may'st see how the Whore has been drunk with the Blood of the Saints and Martyrs, and the Time when he invented his Inquisitions to  
ter-

torture the poor Martyrs; and what pitiful Deaths he put them to: Oh, that ever the Devil should invent such Stratagems! who was a Murderer from the Beginning: Here you may see they have fulfilled his Lusts to the Purpose, in drinking the Blood of the Martyrs, which is the Seed of the Church: And also you may see *Cain* and *Abel* sacrificing, and *Cain* murdering *Abel*: And also herein you may see how the *Papists* have deceived the People, in saying, *The Pope sate in Peter's Chair ever since the Apostles Dayes*, whenas it was above six hundred Years before he got up to be Head of all other Churches; and then he got up by a Murderer, one *Phocas*, who murdered *Mauritius* his Master, who was Emperor, and then the said *Phocas* was made Emperor, who set up the Pope; and their Religion, Church and Worship has been upheld by a Lye, and was begun by a Murderer, and is upheld by murdering still; for the Church at *Jerusalem* was the Head-  
Church

Church a long Time after the Apostles, and not *Rome*; for the *Heathen* Emperors lived at *Rome*, that persecuted the *Christians* in the Time of the Ten Persecutions (as the Pope doth now) which lasted about three hundred Years, till *Constantine* the Emperor was converted to be a *Christian*, whose Seat was at *Constantinople*, and then the Church of *Constantinople* came to be in Esteem; and three hundred and ten Years after Christ, *Lucina* a Maid of *Rome* dyed, and made *Marcellus* Bishop of *Rome* to be her Heir and Successor; and from that Time the Bishops of *Rome* came to be greatly enriched.

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**S**oon after Christ the Gospel preach'd,  
And that to Antioch is reach'd,  
The Saints there Christians first were call'd  
'Twas long before a Pope's install'd:  
The Light was then so great and pure,  
That Nations could it not endure;  
But Anti-christ, that Man of Sin,  
Did then oppose the Light within,  
And by his Force and cruel Hand,  
Did there the glorious Truth withstand,  
And thirsted for Saints Blood; until  
He had enough his Cup to fill;  
Then the false Prophet, Beast and whore;  
would make all Nations them adore,  
And by their Force and Cruelty  
Many they made for to comply;  
And Saints their Testimonies seal'd  
With Death, who had the Truth reveal'd:  
Then Mysterie Babilon held up  
Her Filth within a golden Cup:

But

But now the Lord hath rais'd a Seed,  
Who to the Light again take heed,  
And thereby sees her whorish Dress,  
By which the Saints she did oppress:  
Now must her Skirts be open laid,  
That none with her may longer trade:  
To know her that thou may'st not fail,  
Look on the wares she's set to Sale,  
Since the Apostacy hath been,  
And since the Popes did first come in.

E. H.

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THE

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THE  
Arraignment  
AND  
CONDEMNATION  
OF  
Popery, &c.

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CHAP. I.

*The State of the Church in the Primitive Times; and the Time when the Apostacy from the Truth began. Also a Relation of those few that were raised up from time to time, to testify against the Idolatry brought in, and set up in every Age since the Apostles Dayes.*

**E** Christianity was first brought into England in the year 64. by Ioseph of Aramathea and twelve Disciples sent

sent by the Apostle *Philip*; so that Christianity came into *England* long before the Universal Pope was, *Euseb. lib. 3.*

*John* for preaching the Gospel was banished by *Domitian* into the Isle of *Pathmos*, about the year 97; and after the Death of the aforesaid *Domitian*, was released again under *Petrinax* the Emperour, and came to *Ephesus Anno 100*, where he continued until the Time of *Trajan*, and lived until he was ninety Years of Age.

Between the Years One hundred, and One hundred and fifty, *Ignatius*, in the Persecution of *Trajan* the Emperor was for the Christian Faith delivered to Wild Beasts to be devoured. *Euseb. lib. 3. chap. 35, 36.*

It is written of him, that as he passed through *Asia*, being under the most strict Custody of his Guarders, he strengthened and confirmed the People every where as he went, and admonished them especially, and before other things, to beware and shun Heresies and vain Superstitions newly risen up, and that they should cleave only to the Apostles Doctrine. *Ex Hierom. in Calassanct. Eccles.*

The Church at *Jerusalem*, in or about One Hundred and Ten Years after Christ, writeth, That until that Time she was an uncorrupt Virgin, there was no false Doctrine sown there.

*From the Years One Hundred and Fifty, to Two Hundred.*

*Polycarpus* Bishop of *Smyrna* resisted *Anicetus* Bishop of *Rome*, and withstood divers Ceremonies then beginning to be set on Foot.

*Irenaeus* Bishop of *Lyons* in *France*, wrote in the Name of his Brethren in *France*, unto *Victor* Bishop of *Rome*, reproving him for offering to excommunicate the Churches of *Asia*, who withstood his Traditions touching the Time of the Celebration of *Easter*; he was reprehended of divers Bishops, but sharply of *Irenaeus*.

About this Time there was six Synods held in *Asia*, touching the Celebration of *Easter*, where the Bishop of *Rome* had no more Authority then the other Bishops; and when he challeng'd Authority, *Irenaeus* reproved him.

*From the Year Two Hundred, to the Year Two Hundred and Fifty.*

*Polycrates* Bishop of *Antioch*, was a married Bishop; he, together with divers others Bishops of *Asia*, withstood *Victor* Bishop of *Rome*; and opposed certain Constitutions by him ur-

ged, about Observation of Dayes, Meats, Drinks and Vettures, *Euseb.* lib 5. chap. 26.

*From the Year Two Hundred and Fifty, to Three Hundred.*

*Fabion Chanimon* of *Nylus*, and *Fraetuosus* of *Terracora*, were married Bishops.

*Asclepiades*, a Bishop of *Antiochia*, of whom *Alexander* Bishop of *Jerusalem* (being the Prisoner of Christ in *Casaria*) wrote unto the People in *Antiochia*, that it was a Comfort unto him, and it made his Imprisonment the more easie, that he heard of the Zeal and Constancy of *Asclepiades*, *Euseb.* lib. 6. chap. 11. Note, in this Time the true Bishops were no Persecutors, but persecuted.

*Narcissus* Bishop of *Jerusalem*, was a great Enemy to Superstition, *Euseb.* lib. 5. cap. 6.

*From the Year Three Hundred, to three Hundred and Fifty.*

*Silvester* Bishop of *Rome*, Three Hundred and fourteen Years after Christ, when *Constantine* offered him a Golden Scepter, he refused it, as a Thing not fit for a Priest's Function, *Sabel. Euf. Chron.* And here you may see there was a great Difference between this Bishop, and the Popes when they got up. And do you thinke that a Protestant Bishop or Priest would refuse



*use to take a Golden Scepter, if it were offered him?*

The same Bishop also ordained in the Year following, That every Priest should be the Husband of one Wife, according to the Apostles Doctrine. *This was before the Popes Laws were made against Marrying.*

The Councils of *Ancyra, Nice, Tyru, Gangra* (in which was condemned the Heresie of *Eustatius*, speaking against Marriage, and eating of Flesh, &c.) *Eliberis, Carthage*, (where the Bishop of *Rome* was stoutly withstood) *Antioch* and *Sardica*, were all summoned at the Commandment of the Emperors, not of the Pope, *Tom. Council.*

*Basilins Magnus*, Bishop of *Casaria* in *Capadocia*, in his Writings he complaineth of the Pride of the *Western Churches*, and condemneth their seeking of Supremacy, *Basil. Transmarin. Epist. 77. and Epist. 10. ad Eufamos.*

*Gregorius Nazianzenus* testified against the Pride of Prelates seeking Supremacy over others, *Zozam. lib. 7. cap. 5.*

*Gregorius Nyssenus* was a married Bishop, *Niceph. Chalift. lib. 1. cap. 19.*

*Ensebius Casariensis* wrote against the Bishop of *Rome's* Supremacy, *Lib. 2. de vit. Const. 3. & 37.*

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*Evang.* And he wrote against Popish Injunctions of Fasting, *Lib. 5. Eccles. Hist. cap. 23.*

*Athanasius*, Bishop of *Alexandria*, whose Name was famous in the Church, wrote much against Traditions (*Epist. de Synod. Nicen. Decr.*) and against Invocation of Saints (*Epist. ad Adelp.*) against their seven Sacraments, against Images, and against the Supremacy of the Bishop of *Rome*, and many other Things, *Orat. 2. Contr. Arian. Epist. ad erit.*

*From the Year Three Hundred and Fifty to Four Hundred.*

In the Year Three hundred fifty one, *Liberius* Bishop of *Rome*, was banished by *Constantius* the *Arrian* Emperor.

In the Year three hundred fifty four, the same *Liberius* made a Law, that no Priest should forsake his Cure for any Persecution or Trouble, though Death should ensue. This was before there was a Pope; but since, they will change any Way for to save their Benefices, as their Practices have manifested, turning from Popery to Protestantism, and after to Popery again.

*Flavius*, against whom *Damatus*, *Syrictius*, and *Anastatius*, Bishops of *Rome*, were mighty Opposites, who mis-informed the Emperor *Theodosius* against him; before whom  
when

when *Flavius* appeared, he said, Oh Emperor, if the Disputation be only concerning Principality and Eminent Places, I will not contend with any Man, but deny my self of all Superiority, and commit the Charge of *Ansiach* to whom ye like best, *Theod. Lib. 5. Chap. 23.*

*Cyrillus* was an Enemy to the Pomp of the Clergy, and had more regard to feed the poor, and to preach the Word, then to the outward garnishing the Churches, *Zozamen, Lib. 5. Chap. 25.*

*Nectarius*, Bishop of *Constantinople*, in his Time Auricular Confession was abrogated in *Constantinople*; upon Occasion of Adultery committed between a Penitentiary, and a Woman confessing her Sins to him, *Socrat. Lib. 5. Chap. 19.*

*Leotius*, Bishop of *Meletina* in *Armenia*, was a great Opposer of Monkish Profession, whose Society he called a Den of Thieves, *Theod. Lib. 14. Cap. 11.*

*Gregory* the first restored Marriages again to the Priests, which before had been denyed; and when they would have him Universal Bishop, he denyed the Title, alledging it was a proud Name.

*From the Year Four Hundred, to the Year Four Hundred and Fifty.*

*Accatius* was Bishop of *Constantinople* seventeen Years; in his Time the *Roman Church* contended for Superiority; this *Accatius* resisted the same, and little regarding the Pride of the *Roman Bishop*, excommunicated *Fælix*, and razed his Name out of the Roll of Bishops, *Histor. Magd. Cent. 5 Chap. 19.* Note, at this Time there was no Universal Pope at *Rome*; for the Bishop of *Rome* was excommunicated.

*Hilarinus*, Bishop of *Arles*, opposed *Leo* Bishop of *Rome*, and denied Superiority over other Churches, and went to *Rome*; and withstood the Bishop of *Rome* to his Face, *Leo. ad Gal. Episc. Epist. 77. and 89.*

*From the Year Four Hundred, to the Year Four Hundred and Fifty.*

*John*, called *Tabenesiota*, Bishop of *Alexandria*, he kept the true Faith, and was banished by *Anastarius*, because he would not damn the Council of *Calcedon*, *Magd. Cent. 6.*

*From the Year six Hundred (about which Time the Pope got up, to Six Hundred and Fifty.*

*Mellius Brockmaile*, and about Eleven Hun-

Hundred Men more, were miserably slain, because they withstood the Proceedings of *Augustine* the Monk, who from the Pope was sent over into *England*, *Policus* 20. *Martyrology*, Pag. 107.

*Serenus*, Bishop of *Marcelles* in *France*, opposed the Bringing in of Images, and brake down all the Images where he had Power, *Alphonf.* 2. *Imag.*

The whole *Greek Church* complained of *Phocas*, when first he gave the Supremacy to *Boniface*, *Plat. Bonifac.* 3.

*Gregory*, a Bishop, contested against the Supremacy of the Pope, taxing the Desire thereof, as a Character of Anti-christ, *Greg. Epist.* 32, 34, 38, 39.

About the Year Eight Hundred, *Alberius Ballus*, a Bishop in *France*, was excommunicated by Pope *Zachary*, because he held divers Things contrary to the *Romish Superstitions*, *Hist. Magd. Cens.* 8. *Cap.* 10.

*Lotharius*, Emperor of *Germany*, about this Time reduced the Pope to the Obedience of the Empire, and sent some of his Clergy to dispute with the Pope, who confuted him. And here the Papists are proved Lyars, who say, the Pope is Infallible, *Anastus vit. Pont. in Serg.* 2.

The *Waldenses*, so called from one *Waldens*,

a Man of great Substance in the City of *Lyons* in *France*, who about the Year One Thousand One Hundred and Sixty, taking Occasion by the suddain Death of one with whom he was walking, began with a careful Study to reform his Life, and to this End studied the Scriptures diligently, and taught amongst People the Word, and some Thousands in a short Space joyned with him, who were dispersed abroad into divers Parts of the World. These *Waldenses* were miserably persecuted by the Pope and his Faction. See the History of the Waldenses.

*Raymond*, Earl of *Tholouse*, for taking Part with them, was wrongfully vexed and disinherited by the Pope, *Mat. Paris*.

#### *The Religion of the W A L D E N S E S.*

They held, that the Pope is not greater then another Bishop; and that there was no Purgatory; that it was in vain to pray for the Dead; that the Masses for the Dead are the Invention of the Covetous Priests; that Images, hallowing of Water and other Creatures, are Superstitions: They contemned the Mass, and all that appertained to it; they disliked the Distinction of Days and Meats; they defended the reading of the Scripture by the Laity, *Narr. vol. 2. pag. 900.*



*Evarardus Inuanensis, a Bishop in Germany, spake thus of the Pope (about the Year One Thousand Two Hundred) in an Assembly of Bishops at Regensburg, 'He under the Colour  
' of Religion, layeth the Foundation of the King-  
' dom of Anti-christ; these Priests of Babylon  
' will reign alone; they can endure no Equal;  
' they will never rest until they have trampled all  
' Things under their Feet: He sitteth in the  
' Temple of God, and is exalted above all that is  
' worshipped, in whose Forehead is written the  
' Name of Blasphemy, I am a God, and cannot  
' Err.*

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## CHAP. II.

*A brief Relation how the Ancient Christians were no Persecutors in the Beginning, but suffered by the Heathen for the First Three Hundred Years after Christ.*

*The first Persecution.*

**N**ERO was said to be the first Tyrannical Emperor that persecuted the Christi-  
ans;

ans; it was called the First Persecution, because it was under the Emperor's Power; and it begun in the Year Sixty Six after Christ, & at that time was chiefly within the City of Rome. In the latter End of his Reign Paul was put to Death for the Testimony of the Faith of Christ, in the Year sixty nine, *Act. & Mon.*

*The Second Persecution.*

In the Year Ninety Three did the Second Persecution begin under the Emperor *Domitianus*, under whom several *Christians* were put to Death; and about the same Time was the Apostle *John* banished into the Isle of *Pathmos*, where he wrote his *Revelation*: In those Dayes the *Christians* were so little esteemed, that the People called them, *Coblers, Weavers, Comb-ers of Wool, Illiterate, and exceeding Clownish, yea, such as knew no good Fashions, Orig. Lib. 30. ad Cels.*

*The Third Persecution.*

In the One Hundred and two did the Third Persecution begin under the Emperor *Trajanus*, who though he was called a good Emperor, did nevertheless persecute the *Christians*, out of Humility to the Gods, in which Persecution several Bishops were put to Death: And at that Time the Bishop of *Antioch* testified,  
*That*

That Sufferings made them like unto Christ, who had suffered for them himself, preparing a way through Suffering unto Eternal Life. About the same Time did a Governour write unto the Emperor in the *Christians* Behalf, whereupon the Emperor wrote, That they should seek no more of them, but those they had in Prison, they should put to Death.

*The Fourth Persecution.*

In the Year One Hundred Sixty Four was the Fourth Persecution of the *Christians*, which arose under the Emperors *Marcus Aurelius*, and *Lucius Verus*; in which *Polycarpus* Bishop of *Smyrna* was put to Death, who had been a Disciple of *John*, and had been many Years in the Service of the Lord, as he himself acknowledged. About the same Time was *Melitus* put to Death at *Rome*; in whose Time the *Christians* were accused to have a fleshly Conversation one with another, which he marked to be Lyes, by their Willingness to dye; and thereby he coming to be converted became an Eminent Teacher of the *Christians*, *Baron. Anno 164. numb. 2. Euseb. Lib. 4. Cap. 16.*

At *Lyons* in *France* there did go forth a Proclamation, That the *Christians* might not dwell in their Houses, nor that they must not converse

verse in the Streets, nor shew their Faces ; which being impossible for them to perform, their Sufferings became exceeding great, and in the mean Time some of the Slaves gave out, that the *Christians* lived in filthy Lasciviousness among themselves. In this Persecution there was one *Lucius* put to Death, for reproving the Judge for putting the *Christians* to crueller Deaths then any Transgressors.

*The Fifth Persecution.*

In the Year Two Hundred and One did the Fifth Persecution begin, under the Emperor *Severus*, which was thus in Part occasioned, to wit, When the Emperor had a War, and had gotten a Victory, the *Christians* kept themselves still and quiet, without making Tokens of Joy with Fires, May-poles or other Triumphs, according to the Manner of the *Heathen* ; whereupon they accused the *Christians* out of Envy, as if they despised and hated the Emperor ; and the rather, because the *Christians* would not swear by his Fortune, *Tersul.* pag. 10. 127.

In those Dayes it was the Manner among the *Christians*, not to go to any Comedies or Stage-plays ; for they understood, that if they did forsake the Devil and all his Works, with the World, that then they must forsake

Comedies and Stage-Playes: Moreover the Christians said, *We renounce your Shows, as we condemn their divers Originals by the Knowledge we have, that they are Effects of Superstition and Idolatry.*

*The Sixth Persecution.*

In the Year Two Hundred Thirty Seven did the Sixth Persecution under the Emperor *Maximinus* arise, who partly out of Envy to his Kinsman *Alexander*, who had been favourable to the Christians, did persecute the Christians, in which Persecution there were many put to Death; for the Heathen in those Dayes were so spiteful against the Christians, that when there was an Earth-quake, or a Storm, or the like, they laid the Blame upon the Christians, saying, *Their Gods were angry, because their Honour went to nothing through the Christians.* This Emperor did not reign very long, therefore did this Persecution cease the sooner.

*The Seventh Persecution.*

In the Year Two Hundred Fifty three did the Seventh Persecution arise under the Emperor *Decius*, who with excessive Cruelty did persecute the Christians; in this Persecution several of the Bishops were put to Death; and such as were the chief among the Christians did

did they torture with many Torments, and plundered the *Christians* Houses, and that which the Plunderers did not esteem they burned. In this Persecution many suffered Martyrdom, some being burned, some beheaded (Women as well as Men) some whipt to Death, and some Souldiers for encouraging these Martyrs in their Sufferings, were put to Death. In this terrible Persecution several departed from the Faith for Fear of the Torments, yet afterwards came to be restored again. The Sufferings of the *Christians* were great under this Emperour, but his Dayes were also shortened; for he had not reigned two Years, but was caught in a Quagmire, where he met with a Check or Reproof for his Cruelty.

*Note, a particular Account of the terrible Torments is mentioned towards the End of this Book.*

#### *The Eighth Persecution.*

In the Year Two Hundred Fifty Nine did the Eighth Persecution arise under the Emperour *Valerianus*, who put forth a Proclamation, against the *Christians*, wherein he forbade their Meetings; and when this Proclamation of Order was not observed, then did there follow a great Persecution of the *Christians*, in which there were very many put to Death; and  
some

some were banished; and the Christians converted some of the *Heathen* in the Places to which they were banished: But the Emperor under whom the *Christians* thus suffered, did not go unpunished for his Cruelty; for he was taken Prisoner by the King of *Persia*, who made Use of him for a Footstool when he got upon his Horse.

*The Ninth Persecution.*

In the Year Two Hundred seventy three did the Ninth Persecution arise under the Emperor *Aurelianus*; but this Persecution was not so great as the other, because he was cut off by Death soon after he had determined the same; yet in this Persecution was *Felix* Bishop of *Rome* put to Death with several other.

*The Tenth Persecution.*

In the Year Three Hundred and Two began the Tenth Persecution, which was so great, that it exceeded all that had been before it, not only in Cruelty, but in Continuance; for it continued twelve Years. *Eusebius*, (who lived at that Time) writes of it at large in his *Ecclesiastical History*, saying, It was occasioned through the Freedom of the Christians, who were come into great Reputation, and were put in Places of Office, to rule in Countries and Cities; but  
through

through their Prosperity and Voluptuousness, brotherly Love came to decrease, and Franchise and Pride got up; and instead of worshipping of God, an Insolent Authority began to get up in the Church of the Christians. And at that Time the Emperor Dioclesian gave forth a Proclamation, wherein he commanded, That all the Christian Churches should be pulled down, and the Holy Scriptures burned, and that the Christians should be turned out of their Places; with other such like Things.

After that there came another Order, That they should cause the chief of the Church to offer unto idols; or else such as resisted were to be put to Death; and some were constrained to offer.

This Persecution began as a little Spark, but it spread over the whole Church; and the Persecution was so hot and great, that the Persecutors themselves were troubled, if not wearied. In Syria there were so many of the Christians in hold, that their Prisons were filled with them, and with Joy they went unbound to their Death.

Eusebius writes, how that many of the Christians had their Ears cut off, and their Noses slit, and others of their Members cut off also: But they who caused it to be thus done unto the Christians, did not escape the Hand of the Lord;



Lord; for *Dioclesian*, who had endeavour<sup>d</sup> to root out the Name of *Christianity*, did nevertheless see in his old Age, that the *Christians* flourished, at which he was troubled, and kill'd himself, *Baron. An. 3. 6. Numb. 1. Chron. fol. 80. Euseb. lib. 8. cap. 18. lib. 9. cap. 10.*

And *Maximianus*, another Persecutor, was terribly perplexed with Pain in his Bowels, and other Misery which came upon him; and the Hand of the Lord was heavy upon others who had persecuted the *Christians*; yea, and some were made to confess, that they deserved those Judgments from the Hand of the Lord.

Thus it is evident, that while the Emperors ruled, and had Power, *Christians* suffered, and were persecuted; but afterwards growing numerous, and coming to have the outward Power in their Hands, they became Persecutors of such as they counted Hereticks, and were rather crueller then the *Heathen*, as may be seen by the Cruelties they inflicted upon the *Protestants*. a particular Relation of which is at the latter End of this Book.

## CHAP. III.

*Concerning Councils gathered before there was a Pope; also what Decrees they made; and Papists reprov'd that say, None gathered Councils since Peter, but the Pope.*

THE first Council was of the Apostles, *Act. 16. Anno 46.* amongst whom *James* gave his Judgment, unto whom they all agreed, and wrote accordingly to the Brethren. So that Peter was not the Head of the Church, as the Papists pretend, and cause many to believe.

Again, when *Paul* came to *Jerusalem* (*Act. 21.*) *Anno 56.* he went with the Brethren unto *James*, where all the Elders were assembled; and there they determined what they thought best to be done.

In the Year 63. After the Death of *James*, the Apostles from every Place gathered themselves together at *Jerusalem*, and chose *Simon Cleophas* in his stead.

Ninety nine Years after Christ, there were  
two

two Synods summoned in *Asia*, where *John* the Evangelist was present.

One hundred and sixty Years after Christ, there was a Synod in *Antiochia* in *Galatia*, gathered together of the Faithful, not by the Universal Pope.

In the Year One hundred seventy nine, the Brethren in *France* assembled together.

*Anno 328.* A General Council was called at *Nice* in *Bythinia* of three hundred Bishops, by *Constantinus Magnus*, not by the Universal Pope.

*Anno 350.* A General Council was summoned at *Sarnis* by *Constantine* and *Constance* the Emperors.

In the Year 355. *Constantine* the Emperor commanded the Eastern Churches to meet at *Nicomedia* in *Bythinia*, the Western at *Arminum* in *Italy*.

*Anno 399.* A Council of an hundred and fifty Bishops met at *Constantinople*, by the Commandment of *Theodosius Magnus* the Emperor.

*Anno 450.* A Council of six hundred and thirty Bishops held at *Calcedon*, by the Commandment of *Martianus* the Emperor.

## CHAP. IV.

*Concerning some of the Decrees of the General Councils, after the Apostacy began to spread over the Church; and how they contradicted and excommunicated one another; and what Idolatrous Institutions some of them set up, contrary to the Councils and Assemblies of the Apostles and Brethren we read of in the Scriptures.*

**I**N *Asia* sundry Synods were held, in which *Montanus* was excommunicated, and his Heresie condemned, *Euseb. lib. 5. cap. 14.*

*Anno 192.* There was a Synod held at *Rome*, touching the Celebration of the Feast of *Easter*, where *Victor* excommunicated all the Eastern Churches, *Euseb. lib. 5. cap. 23.*

*Anno 195.* There were five or six Synods held in sundry Parts of the World about the Celebration of the Feast of *Easter*, in which the Bishop of *Rome* had no more Authority than the other Bishops; he in his City, and they in theirs were chief; and when he went about

*Decrees of General Councils.* 37

about to challenge Authority over the *Eastern Churches*, *I e aus*, Bishop of *L o s in France*, reproved him for it, *Euf. b. lib. 5. cap. 23.*

There was a Synod held at *artha*, which is said to have erred about the re baptizing of Hereticks.

In the Year 287. There was a Council of three hundred Bishops call'd together at *Samuessa*, where the Bishop of *Rome* was condemned for denying Christ and sacrificing to Idols.

In the Year 311, There was a Council held at *Neocæsaria*, where among other Things, it was decreed, *That no e should be made a Priest before he was thirty Years old.*

*Constantine* called a Council to remove the Diffension risen among Bishops.

In the Year 330, A General Council was called at *Nice*, of three hundred and eighteen Bishops, by *Constantinus Magnus*, where they condemned *Arrius*, debated the Controversie about *Easter*, and laid down a Form of Faith, &c.

*Silvester* called at *Rome* two hundred and eighty four Bishops in Presence of *Constantine*, where they laid down Canons for the Government of the Clergy.

In the Year 336, A Council held at *Elberis* in *Spain*, in the Time of *Constantine*, decreed, *That the Usurer should be excommunicated ;*

38 *Decrees of General Councils.*

That Tapers should not burn in the day times in Church-yards; That Images should be banished the Church; that nothing should be painted upon the Wall to be worshipped.

In the Year 340, The Council of *Constance* condemned the Heretical Opinions of *Tustanus*, and allowed the Marriage of Priests.

A Council held at *Carthage* decreed. That there should be no re baptizing; and that Clergy-men should not meddle with temporal Affairs.

A Council of *Arrian* Bishops met at *Antioch*, where they endeavoured to abrogate the *Nicene* Creed. *No e, one Council throws down what another sets up.*

*Anno 350.* A general Council was summoned at *Sardis*, for the hearing of them whom the *Arrians* had exiled; the Council restored them, and deposed their Accusers, condemned the *Arrians*, and confirmed the *Nicene* Creed.

*Anno 355,* A Council of *Arrians* held at *Sirmium*, scourged *Osius*, and made him subscribe to *Arrianism*.

A General Council was summoned to meet at *Millain*, where the Eastern and Western Churches brawled about *Athanasius*, and dissolved the Council, agreeing upon nothing.

*Anno 368,* A Council at *Laodicea* decreed

that

that the Laity or common People should not chuse the Priest; that Lessons should be read in the Church between certain Psalms, and Service should be read Morning and Evening; that the Gospel should be read, with other Scriptures on the Sundayes; that Lent should be observed righteously; that Christians should not dance at Bride-houses.

A Council was called at *Myra*, where the *Trinity*, *Three joyned in one*, was confessed.

A Council held at *Valencia* in *France*, decreed, that Priests should not marry.

The first Council held at *Tolledo* in *Spain*, decreed, That Priests should marry.

*Note, one of these Councils have erred, though the Papists say, they could not err.*

There was a Council held at *Calcedon*, where *Chrysoſtom* was condemned of Spite, and for no Crime.

A Council was call'd at *Cyprus*, where through the Spite of *Theophilus* Bishop of *Alexandria*, the Books of *Origen* were condemned.

The third Council held at *Carthage* decreed, that the Clergy in their Years of Discretion, should either marry, or vow Chastity; and that the chief Bishop should not be called Prince of the Priests, or Highest Priest, but only the Bishop of the chief See (that is Seat.)

A Council held at *Hippo*, decreed, that Bishops and Priests should look well to their Children; that the Head Bishop of the Head See should not be called the Chief Priest; and that no Scripture should be read in the Church, but Canonical, that is, such as they approved by exact Rule.

The Council held at *Taurinum*, was for the Reformation of the Clergy, which was then corrupted; *but now much more.*

The Council of *Malta* condemned the *Pelagians* and *Donatists*, and concluded, that Infants were to be baptized.

The Council of *Agatha* decreed, that none should be made Priests, before they were thirty Years old; and that the Clergy should wear such Attire as became their Profession; with many other Constitutions.

The first and second Council held at *Nisi*, decreed, that in such Churches where Preachers were not, the Deacons should read Homilies.

A Council held at *Carpenterabte*, decreed, that the Bishop should not poll the Parishes.

A Council held at *Venice*, decreed, that no Clergy man should be at Wedding-Dinners, Dancing, and hearing of wanton Sonnets, or vain Songs.

All the Bishops of *Affrick*, came together



by the Commandment of *Honorius* the *Arrian*, where his Heretic was confirmed, and four hundred forty four Bishops exiled or banished.

*Anno 409.* A Synod of Seventy Bishops were called together at *Rome*, where the Canonical Scriptures were severed from such as they counted *Apocrypha*.

A Synod met at *Epauini*, decreed, that no Clergy-man should either Hunt or Hawk; and that throughout the Province, such Divine Service as the Metropolitan, or the chief City liked of, should be retained, *Euseb*.

*Note, the Apostles decreed no such Thing as this, that we read of in Scripture.*

A Council held at *Aurelia*, decreed, that *Lent* should be solemnly kept before *Easter*, the *Rogation*, with the *Ember-Days*, about the *Assension*.

A Council held in *Gerundia* in *Spain*, decreed, that every Province should observe one Order of Divine Service; that Baptism should be ministred only at *Easter* and *Woufontide*, and at other Times, if Necessity so required; and that the Lord's Prayer should be said at Evening and Morning Prayer, *Euseb*.

A Council held at *Caesar Augusta*, accursed such as received the Sacrament, and eat it not in the Church.

A General Council was held at *Constantinople*, which decreed, that *Mary* should be called the Mother of God.

The first and second Synods were called at *Lyons*, for the removing of Schism raised in the Church.

Six Synods were held at *Rome* touching the Election of a Bishop, and the Preservation of Church-Goods.

## CHAP. V.

*Concerning the State and Condition of the Church, as it was before there was an Universal Pope: Also what Decrees and Institutions were made by Bishops for the first six hundred Years after Christ; and how the Apostacy began to overspread the Church.*

**N**ovatus, a Priest of *Rome*, two hundred fifty four Years after Christ, abhorred second Marriage, he was condemned as an Heretick at a Synod held at *Rome* the same Year, *Euseb. lib. 6. cap. 48.*

*Ap. H. lib.*

*Apostolici*, were Hereticks in *Pisidia*, who, two hundred and fifty Years after Christ, condemned Marriage, and said, the Apostles were unmarried Men; Which is a Lye, for several of the Apostles were married Men, Aug. lib. de Hæres. Epiph. Hæc. 61.

*Originiani*, were Hereticks (Anno 274.) they prohibited Marriage, but committed Fornications, and all Uncleanness, and Filthiness, and rejected some Books of the Old and New Testament, which made against them, Epiph. Hæres. 63.

At three hundred and ten Years after Christ, one *Lucina* a holy Maid of *Rome*, dying, made *Marcellus* Bishop of *Rome*, her Heir, and gave him all her great Substance. From that Time forth (saith *Polidore*, lib. 6.) the Bishops of *Rome* were greatly enriched, and then came to be puffed up in Pride, which Riches the Apostles denied, Pol. lib. de Incent. cap. ult.

In the Year three hundred and ten, *Maccarius* was Bishop of *Jerusalem*, he was the Means, with *Helena*, that the Cross of Christ was found. So there was no Cross before among the Apostles, Socrat. 1. cap. 6. 9.

In the Year 308, *Dioclesian* the Emperor of *Rome*, was so puffed up with Pride, that he would needs be worshipped as God, saying, he was Brother to the Sun and Moon; and adorned

adorn'd his Shoes with Gold and precious Stones; he commanded the People to kiss his Feet, which Practice the Popes afterwards followed. *And this Emperor caus'd the Christians to be persecuted in the Tenth Persecution,* Euseb. lib. 7. c. 29. lib. 8. c. 2, 3, 14, 19. Soc. lib. 1. c. 2.

In three hundred and eighty Years after Christ, the Name *Catholick* beginneth, being instituted by *Damascus* a Bishop of *Rome*.

In the Year 391, Set Hours to Prayers instituted by St. *Jerome*.

In the Year 394, in Bishop *Ciricius* Time, Word *Mafs* was brought first into the Church.

In the Year 408, *Anastatius* Bishop of *Rome*, decree'd, that Men should stand up at hearing the Go'pel read.

In the Year 412, *Cirilius* succeeded *Theophilus* in the See of *Alexandria*, and withall, he challeng'd to himself more Authority then ever any other Bishop before him; From that Time forth he took to himself also the Government of Temporal Matters, and banished all the Jews. *And this Bishop went contrary to Christ's Command, which saith, you are Brethren.*

*Felix* Bishop of *Rome*, appointed the Feast of *Michael* the Arch-Angel, called *Michaelmas*.

In the Year 528, *Justinian* instituted Swearing by the Gospel. *Here Swearing came in.*

In the Year 532, *Azapetus* Bishop of Rome, first commanded the People to go a procession, and to follow the Crois, *Plai. Pelid. Deborus, &c.* *This is contrary to Christ and the Apostles.*

Philosophy was not taught in *Christian* Schools before (nor in the Time of) *Justinian* the Emperor, who began to reign in the Year of Christ 527. *Part 2. Chap. 26. Pag. 89, 90.*

In the Year 560, *Gregory* Bishop of Rome, commanded, That neither Flesh, nor any Thing that hath Affinity with Flesh, as Cheese, Butter, Milk, Eggs, &c. shou'd be eaten on such Dayes as are appointed to be fasted on.

In the Year 569, King *Conwal* had alwayes a silver Crois carried before him, and caused Crosses to be first set upon every Steeple in *England.*

In the Year 578, *Pelagius* Bishop of Rome, decreed, that Sub-Deacons should either leave their Wives, or else their Offices. *All this is contrary to the Apostles.*

In the Year 590, *Gregory* Bishop of Rome, approved and allowed the Feast of *Trinity, Gulielm Durand.*

In the same Year he set up Prayers for Saints,  
Sa.

26 *Institutions set up, &c.*

Sacrifices for the Dead, and Purgatory, in the Church.

In the Year 595, A certain wicked Woman, an Emperess, requested of *Theodore* Bishop of *Rome*, that Images might be set up in their Churches, and it was agreed that it should be by the said *Theodore* and his Council. *This is contrary to the Primitive Church.*

In the Year 600, *Benedictus* was the first Founder of the Order commonly called *St. Benedicts*; he presumed to invent new Wayes, which all the godly Fathers before him never thought of.

*Johannes*, Patriarch of *Constantinople*, put forth himself, and would needs be called the Universal Bishop of the World; but the Bishop of *Rome* in no Case would suffer that, but put a Stop to it; but after the Bishop of *Rome* could take it to himself.

## CHAP. VI.

*Concerning the several Reliques and Superstitious Practices in the Church of Rome; who were the first Institutors of them; and what, and how much of their Idolatry is still upheld by the Protestant Professors in England at this Day, which was set up since there was an Universal Pope.*

**I**N the Year after Christ six hundred and two, *Phocas* murdered *Mauritius* his Master, the Emperor, and slew two of his Sons, and put his Daughters and his Wife to Death: And then this *Phocas*, this Murtherer, was crowned Emperor; and *Boniface* the third, Bishop of *Rome*, he obtained of this Murtherer *Phocas*, to be the Universal Bishop over all the Bishops, and so, that the Bishop of *Rome* should be called Pope. And here the Pope came in by Murther, *Platina* *Christ. Missas Hen. Pantelcon. &c. Epist. lib. 4. Epist. 32, 33, 34. cap. 76, 77. See Becon. fol. 295.* And then the Bishop lost the greater

Pope

*Institutions set up*

Part of *Christendom*, and all the Churches went together by the Ears about him, and the Emperor lost the greatest Part of his Empire. And here you may see the Pope was set up six hundred and two Years after Christ: and this Pope (in the Year 605.) first decreed, that white linnen Clothes should be laid on the Altar.

And further (in another Author concerning *Phocas* which murdered *Marritius* his Master, who was a Noble and Virtuous Man) he obtained, through Treason, the Empire; he also treacherously slew his Children, that none of his should claim the Crown after him; this Murdering Tyrant set up the Bishop of *Rome*, contrary to Christ's Command, who said, *You are all Brethren*.

And so the Bishop of *Rome*, *Boniface* the third, *Lucifer* like, exalted in pride above all his Fellow Bishops, challenged to himself the Supremacy and Authority, That he, and his Successors after him for ever, should be taken for the chief Bishop and Universal Head of the Church throughout all the World, and that from that Day forward the Church of *Rome* should be called the Head Church of all the whole World, and that the Church of *Rome* should be in Subjection to no other Church, but that all other Churches should be



be in Subjection to it: For until that Time, *Constantinople* Church was counted the highest, where the Emperor dwelt (and before that Time, the Church in *Jerusalem* was called the highest) for *Constantine* was a *Christian*; but in *Rome* there was *Heathen* Emperors a long Time after Christ, *Osborsin Gen. Chron. lib. 5. cap. 8. Marrian Scot. in Anno 608. Osperg. in Phoca. Becon. fol. 295.*

It is before recorded, that *Joseph of Arimathea* first preached the Gospel in *England*, amongst the *Britains*, in the Year sixty four; and about six hundred and two, the Pope sent over to them *Augustine* to spread his Doctrine, with his Silver Cross Letany, his Procession, Images, Reliques, Canticles, and Books of Ceremonies, charging the *Britains*, that they did many things contrary to the Custom of the Church of *Rome*, in their Preaching, Baptism, and keeping of *Easter*, &c. and that they regarded not Man's Traditions; but the *Britains* refusing to follow his Commands, he threatned them with War, and to revenge it by Death, which immediately ensued. Read *Beda* in his Ecclesiastical History of *England*, the second Book, and second Chapter.

Here all People may see, that Christianity was planted in *England* some Hundreds of Years before the Popes Rudiments, Canons, Decrees,

*Lucany, Procession and Images, with the rest of his Trampery, came into England, who lying, saying, that Christianity came first in by them, who came in by Murder and the outward Sword, and both held up his outward Traditions by Murder, and the outward Sword ever since, Chron. Ranulph. Chest. Bcc. fol. 323.*

In the Year 606, Boniface the fourth instituted the Feast of *All Souls* and *All Saints*, and he got the Temple of *Phocas*, built by *Agrippa*, and consecrated it to the Virgin *Mary*, and all the Martyrs, *Plat. volat. Polidore Bcc. fol. 355.*

In the Year 645, At *Rome* (where *Meletus* was present) it was ordered, that Monasteries should be erected in *England*, in *Boniface* the fourth's Dayes.

In the Year 637, *England* first divided into Parishes.

In the Year 640, *Lent* first was set up in *England*, in Pope *Severinus's* Time. *Can. comberinus* King of *England*, commanded the People to keep *Lent* in *England*, *Segeb. in Chron Pantal.*

In the Year 643, Pope *Martin* the first ordained, that a Man should not lye with his Wife, till the Priest had hallowed or blest his Bed; and the same Year he ordained Mass to be

*After the Pope got up.*

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he sung openly with a loud Voice; and that Churches should be trimmed and dressed on Holy-dayes, *Pol. Paulel. Bec. fol. 322.*

In the Year 650, Pope *Eugenius* the first ordain'd, that Monks should be shut up in Cloisters; for before that Time they did go up and down, *Ensch. Chron Cantz.*

In the Year 603, Pope *Sabinian* commanded Lamps should be kept continually burning in the Church; he also instituted Bells in the Church, and called them *Saints Bells*, *Plat. Albert. Crantz de Barns, &c.*

He also decreed (in the same Year) that the People should be assembled together to their Service by ringing of Bells, *Plat. Durand. de Barns Plantal. Bec. fol. 322.*

In the Year 636, the University of *Cambridge* founded or enlarged by *Segebert*, King of the *East-Angles*. So these Things were not set up by the Apostles, but by the Pope.

In the Year 622, *Honorius* decreed, that none should keep company with excommunicated Persons; he also devised the Feast of the Exaltation of the Cross, *Plat Pant. Bec. fol. 355.*

In the Year 622. About this Year, being fifteen Years after the Pope, came *Mahomet* the Turk.

In the Year 655, The first Cross was set up

in *England*, by *Oswald* King of *Northumberland*, who fighting against *Calwalda*, in the same Place set up a *Croß*, kneeling and praying there for Victory.

In the Year 653, Pope *Vicilianus* brought in *Organs* first into the *Church*, to make the People merry, *Chron. Volat. Plat.*, &c.

*Eugenius* the fourth, was the first that appointed *Bishops* to have *Prisons* of their own to punish People in.

In the Year 664, A Controversie was in *England* about the observing of *Easter*.

In the Year 676, Pope *Leo* the second, devised the *Fax*, and that it should be kissed of the People, *Plat. restiemp.*

In the Year 984, The Election or chusing of Popes without the Emperors Approbation was granted by the Emperor. Whereby it may be noted, that before that Time the Emperor had Power to chuse the Pope.

In the Year 666, Pope *Bennet* the second, obtained of the Emperor *Constantine*, that the Bishop of *Rome* for ever after should be taken of all Men for Christ's true Vicar on Earth, and *Saint Peter's* lawful Successor, *Anselmus Rid. Achilles Rerminius Sebastianus Franc.* &c. *Ecc. fol. 295.*

This Pope also brought it to pass, that the Bishop of *Rome* only should be called Pope,  
that

that is to say, Father of Fathers; for before that Time, all Bishops generally were called Popes.

In the Year 684, Pope *Sergius* the first invented the *Agnus Dei*, and commanded that it should be sung of the Clergy and People together at the Communion, *Plat. Durand. de Barn. Rec. fol. 341.*

The same Pope in the same Year, devised first the Clothes of the Saints to be kept for Reliques, and confirmed the Feast of the Purification of the Virgin *Mary*, *Segeb. Pant. Rec. fol. 356.*

In the Year 714, A Council of Pope *Gregory's* the second was against Marriages of Priests, and was for the worshipping of Images in *England*.

In the Year 729, The same Pope confirmed the having of Images in Churches, and excommunicated the Emperor for abolishing them, and stirred up his Subjects to rebel against him, *Blondus Chron. Rec. fol. 324.*

In the Year 752, Pope *Zachary* devised Oyl for the Lamps, and invented the Priests Apparel, *Chron. Achil. Rec. fol. 304.*

In the Year 768, Pope *Paul* the first devised the Service for *Lent*.

The same Pope also commanded, that in the Time of *Lent* the Divine Service should

be done before the sixth Hour in the Morning.

Pope *Constantine* the second decreed, that no Lay man should be Pope; also he condemned the seventh Council of *Constantinople* as Heretical, for condemning the worshipping of Images; and wrote a Book of worshipping of Images, calling them Lay-mens Calenders.

In the Year 769, Pope *Constantine* condemned the Emperor for destroying Images, and made a Decree to establish them in their Churches, *Plat. Pol. Bec. fol. 324.*

In the Year 760, *Gregory* the third commanded Oblations and Sacrifices to be offered by the Priests at their Mass for the Dead, and made a Law that Images should not only be had in Churches as Lay-mens Books, but that they should be worshipped, and had in greater Reverence then ever they were, and whoever was of the contrary Opinion should be condemned for a Heretick, *Seg. Bland Plat. Sabel. Becor. fol. 324.*

In the Year 772, Pope *Stephen* the third decreed, that Images should not only be had in Churches, but that they also should be fenced, *Seg. Plat. volat. Bec. fol. 324.*

In the Year 716, Pope *Adrian* the first, in his Time there was a Council held at *Frankford*, in which it was decreed, that whosoever did

did any Service in the Church, he should wear a Surplice upon his Back in Service time, and no Man to go in his common Apparel without a Surplice; no, not so much at the Sexton Christ. *Missæus Becon. fol. 323. These Things are all contrary to Christ and the Apostles.*

The same Pope, about the same Time, ordained the Impropriation of Benefices, and granted Priviledges to Monks, Nunns, Canons and the Cloisters.

In the Year 897, Pope *Leo* the third ordained Sencing; and a Council held at *Rothemage*, commanded that the Altar should be Senced after the Gospel, *Lib. Conc. Durand. Bec. fol. 338.*

The same Pope, in the same Year, decreed, that all Sundayes should be kept holy, *Volar. Pantal. Sabel.*

Pope *Leo* the third appointed, that when the Child is either Christned or Bishoped, he should have but one God-father, be it a Man-child or a Woman-child, *De Consecr. dist. cap. 3. Guli. Durand. Jean. Stell. &c. These Things are all contrary to the Scriptures.*

In the Year 827, There was a Council held in the Time of Pope *Paschalis*, at *Aquisgranum*, who ordained, that no Ecclesiastical Person should wear any sumptuous Garments or Rings, nor Ouches on their Fingers, but Bish-

ops only, when they were saying Mass in their High-Priests Robes, *Christ. Massians. lib. Conc. Becon. fol. 333.*

In the Year 834, the Feast of Holy Trinity instituted by *Gregory*.

In the Year 848, Pope *Sergius* the second, his Name being *Os porci*, that is Swines Snout, or Hogs Mouth, he changed his Name to *Sergius*: And after that the Popes of *Rome* took it for a special Priviledge to change their Names; so that if he had been a Malefactor before he was Pope, he called himself *Boniface*, which signifies Goodness; and if he had been a Coward, then he termed himself *Leo*, a Lyon; and if he had been a defamed Person, then he called himself *Benedictus*, which signifies good Name and Fame, *Chron. Polichron, &c. Lib. 4. cap. 10. de Inventor Cerum.*

In the Year 850, Pope *Leo* the fourth ordained, that no Lay men should come near to the Priest in the Time of the Mass, not into the Quire, *Seg. Plat. Becon. fol. 343.* This Pope was the first that had the Golden Cross carried before him; which is contrary to the *Apstles*.

In the same Year, in the same Popes Time, the Monkish Religion of the *Camaldinenses* was devised, their *Cowl* and *Cloak*, and all that ever they wear from Top to Toe was white;



white; they were to go bare-footed, and lye on the Ground: He also instituted the Feast of the Assumption of the Virgin *Mary*, that it should be kept holy eight Dayes, *Pol. Chron. Lib. Germ. Bic. fol. 313. Lib. Concil. Seg. 7. Joan. Furdus.*

In the Year 853, this Pope *Leo* was the first that offered his Feet to kisse to Princes, *Volat. Plat. rari. Becon. fol. 298.*

In the Year 870, Pope *Nicholas* about this Time, was the first that decreed, that the Popes Laws and Letters should be of equal Authority with the Scriptures; he also decreed, that the Service should be in *Latine*, and that Priests should not marry; he also decreed, that *Gloria in excelsis*, that is, Glory in the Highest, should be sung on *Munday Thursday* in *Lent*, *De Consist. dist. 1. glor Becon. fol. 343.*

In the Year 860, Pope *Bennet* the third commanded, that Priests should wear Apparel meet for their Degree; he also ordained, that the Priests should be present at the Burial of the Bishops, and sing Prayers for their Souls, and that Bishops should do the like for them, *Fascic. temp. Chron. Becon. fol. 304. Chron. Plat.*

In the Year 871, Pope *Nicholas* made a Law, that no Wife should be held lawful, unless she was first blest with a Priest.

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The same Year, the same Pope first decreed, that no Marriage ought to be in the Time of Lent, *Gret. Chron. Bec. fol. 331.* Which is now observed, and is contrary to the Apostles.

There was also a Decree made in the Council at *Mildernouse*, that for *Septuagesima* or unto the *Octaves* of *Easter*, and three Weeks before *John Baptist*; and again, that from *Advent* to *Twelftide* after *Christmas*, Marriages were forbidden to be solemnized; and if any did marry in those forbidden Times, they should be separated, *Quest. 33. Chap. 4. non oportet.*

In the Year 891, was the University of *Oxford* founded by King *Alfred*, which was before a Place dedicated to the *Muses*, *Isaacson. Chron.*

In the Year 913, In Pope *Sergius* the third's Time, the Order of *Cluniascences* Monks came up, and their Clothing and Rule.

In the Year 936, Pope *Theodore* decreed, that Priests should marry, and have their lawful Wives. Note, this Pope's Decree is contrary to some former Popes; so that People may see that one of them must needs err.

In the Year 956, Pope *John* the thirteenth whose Name was *Octavian*, he changed his Name, and was a vicious Pope, and made

a Law, that others might change their Names.

In the Year 958, *Abbingdon Abbey in Berk-shire* built by *Ethelwood*, *Isaacson Chron.*

In the Year 958, Pope *John* the thirteenth made a Decree, that whosoever did affirm, that Christ and his Apostles had no Possessions, neither in proper, nor in common, the same should be taken for a Heretick.

In the Year 960, *John* the thirteenth, being Pope, lived not like a Bishop, giving himself wholly to all Manner of Pleasure; so that in his Dayes it became a Proverb, *As merry as Pope John*: He gave himself to Whoredom, Adultery, Incest, Mummung, Hunting, May-games, Playes, Robberies, Firing of Houses, Perjury, Dice, Cards, Robbing of Churches, even from his Youth; he misused his Cardinals, in cropping their Noses, thrusting out of their Eyes, cropping off their Fingers and Hands, cutting out their Tongues, and Gelding them, which was openly laid to his Charge in a Synod, and that he committed Incest with two Harlots, being his own Sisters; that he played at Dice, and prayed to the Devil to send him good Luck; he ravished Virgins and strange Women; he made the Palace of *Lateran* a Srew house, and set up Stews and Brothel-houses; that he had deflour-

ed *Stephana* his Father's Concubine, and one *Raveria* a Widdow; that he had put out the Eyes of *Benedict* his hostly Father, and used common Hunts; and that he wore Armour; that he took a Cup of Wine, and drank to the Devil: But as he was solacing himself without *Rome* on a certain Night with the Wife of a valiant Man, he was by him taken in Adultery; and wounded by him with a Dagger, so that he dyed in eight Dayes, *Pagcon of Popes*. Yet this was one of the *Papists* *Infalible Popes*, which they say cannot err.

In the Year 962, the Monastery of *Tanistock* in *Devonshire*, founded by *Ogar* Earl of that Country, *Isaac. Chron.*

In the Year 966, the Cathedral of *Worcester* built by *Oswald* Bishop, *Isaac. Chron.*

In the Year 969, the said *Oswald* built *Ramsay* Abby in *Huntingtonshire*.

In the 968, *John* the fourteenth was the first that consecrated Bells, upon the casting of a new Bell in the *L. e. r. a. n.*, the Place where the Popes go their Procession, which Bell he his own Name.

In the Year 970, *Thorney* Abbey founded for Monks, by *Ethelwold* Bishop of *Winchester*.

In the Year 972, *Ramsay* Abby in *Hampshire*, built by King *Edgar* for Nuns.

In the Year 973, *Wilton* Nunnery in *Wiltshire*, built by King *Edgar* and his Daughter *Edith*, who was made the first Abbess.

In the Year 976, *Amsbury* Nunnery in *Wiltshire* built by the Wife of King *Edgar*, *Acts & Mon. p. 1021.*

The Pope had three Crowns set on his Head; which exceeds *Christ*, who was crowned with *Thorns*.

In the Year 1049, Pope *Leo* the ninth appointed the Priests Houses to be built near unto Churches, *Quest. 12. Chap. 1. Nices. Nauclerus Joan. Stel. de Barns. Becon fol. 305.*

In the Year 1038, Pope *Gregory* the sixth, in his Time the shadowed Valley Order of Monks, under *Benet's* Rule, with changing of black Coats into grey, were set up, *Chron. Poll. lib. Germ. Bec. fol 314.*

In the Year 1040, Pope *Leo* the ninth made certain Songs of the Saints, *Segeb. Chron.*

In the Year 1086, Pope *Urban* the second made a Decree, that Subjects are bound to keep their Oathes unto Princes, if they be excommunicated either by the Pope or Bishop: Yet the Papists say, the Pope is Infallible: He also ordained that Priests should say every Day  
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Ladies Mattens openly in the Church; and on Saturday the whole Service should be of the Lady, *Sabl. Joan. Secl. Nauc. Guil. Durand.*

In the Year 1073, Pope Gregory the seventh ordained, that from *Easter Day* unto the Saturday before the Feast of the *Trinity*, there should be said at Mattens but three Psalms, and three Lessons only, and at all other Times nine Lessons

In the Year 1049, *Leo* the ninth was the first that presumed to make Saints, who made *Gerrardus* a Bishop, a Saint, *Christ. Messau. Bec. fol. 356.*

In the Year 1050, worshipping of the Virgin *Mary* was first occasioned by the Impiety of *Nestorius*, which now is held amongst the *Papists* for Catholick Doctrine, and confirmed by the Popes, together with the worshipping of Images, and painting *Christ* as a Babe in his Mother's Arms, to put People in Mind, as they say, of the Worship due unto him; which in process of Time was turned into the Worship of the Mother without the Son; the *Papist* Preachers and Writers inventing Praises, Epitaphs, and religious Services to be said unto her, insomuch, that about the Year One Thousand and Fifty, a daily Office was instituted to the blessed Virgin, distinguished by seven Canonical Hours.

In the Year 1032, in the Council of *Lancran*, under Pope *Nicholas* the second, was hatched and invented the Term of *Transubstantiation*: And so not by Christ.

In the Year 1089, a Council in Pope *Urban* the second's Time decreed, that Priests should be contented with one *Benefice* at one Time.

In the Year 1100, Pope *Leo*, Pope *Victor*, Pope *Honorius*, and Pope *Nicholas*, with others, invented and made the Sacrament of the Sign of Christ's Body and Blood, the True, Natural, Real, Corporal, Carnal, Substantial, &c. and Body of Christ, God-man, Flesh, Blood, Bones, Sinews, Guts and Loins, even as he was born of the *Virgin Mary*, and hanged on the Cross; so the Substance of Bread and Wine is turned into the Natural Body and Blood of Christ, and so they handled him with their Hands, and put him in their Mouthes.

In the Year 1125. About this Time the Popes Legate envying married Priests at *London*, was found in Bed the same Night with a *Strumpet*, *Isaac. Chron. p. 318. Ranulphus Cestrensis, Pol. in Hist. Angl. Chron.*

In the Year 1120, *Callixtus* Pope ordained, that no Lay-man should meddle with the Tents, under pain of a great Curse.

Pope *Innocent* the second decreed, that Sub-  
Dea-

Deacons, Deacons, and Priests should not marry; and if they married, they were to loose their Benefices, *Dist. Chap. 18. decretimus Joan. Lizard Bcc. fol. 306.*

In the Year 1106, Pope *Paschal* the second being chose Pope, would not take the place, till the People had cryed three Times, *Saint Peter chusest thee*; then having a purple Robe on him, & a Mitre on his Head, he was brought on a white Horse to *Lateran*, where he received the Pope's Scepter, and had the Girdle put about him, whereon were hanged seven Keys, and as many Seals, *Pageon of Pope. Here Peoples Ignorance may be seen; was P A U L or P E T E R ever deckt in this Manner with the Pomps of this World? No, no, poor ignorant People! P E T E R denyed the Glory of the World.*

In the Year 1110, *Petrus Heremita*, a French-man, of the City of *Annius*, first of all devised Beads to say Ladies *Psaltery* on, *Chri. Pol. Bcc. fol. 334. And not Christ, nor the Apostles.*

In the Year 1120, Pope *Calixtus* the second pronounced all such Excommunicated, as took Money either for Baptizing or Burying.

In the Year 126, Pope *Alexander* the third compelled the Emperor to lye down, and he set his Foot upon his Neck, crying out with



a loud Voice, *It is written, Upon the Adler and Cockatrice, Lyon and Dragon thou shalt tread, Nuncius Sab. l. Jac. char. Ecc. fol. 298. Hearke, People what he calls the Christian Emperor.*

In the Year 1170, Pope *Honorius* the third in his Time were set up the White Fryars and Grey Fryars, with Cleaks, and no Shoes, *Liber germ. l. ol.*

In the Year 1167, the same Pope ordain'd, that none should be Saints, except they were first canonized and admitted to be Saints by the Bishop of *Rome's* Bull; and from that Time the Popes began to make Saints. Under the Reign of Pope *J. l.* the twenty second, they made above five Thousand Saints, as they call'd them; *John Christ, Dec. 3. tit. Chap. 46. Reliq; Solid. Pantaloon, Recon. fol. 357.*

In the Year 1195, Pope *Innocent* the third decreed, that all the Apostles Eyes should be fasted on, except *Philip*, and *Jacob*, and *John*; and this Pope invented the *Fixes* and *Boxes* to put the Sacramental Bread in, *Paul. voluc. Phri. Pantal.*

In the Year 1195, the same Pope crown'd *Otho* the Emperor, and afterwards deposed him again, and said. *It lyes in my Power to set up, and pluck down Emperors, Kings and Princes, at my Pleasure; for all Power is given*

unto me, both in Heaven and in Earth, *Sebast. Frank. Chron. teton. fasc. temp. Pauli phrig. &c. Becon fol. 298. Mark People, this is Lucifer in his Pride, this is not Peter in his Chair; Peter used no such Language nor Authority.*

In the Year 1193, the same Pope decreed, that the Cardinals should forever wear red Hats on their Heads, *Joan. Luz. Chron. Stiel. Christ. Massens.*

In the Year 1195, the same Pope ordained in the Council of *Lateran*, that whensoever the Sacrament of the Altar is carryed about, there should be born before it a Bell ringing, with a Light, to cause the People to kneel down and worship it, *Jacobus de Visaco Becon. fol. 329.*

In the Year 1024, *Guido Aretinus* devised first of all prick-song in the Church (*viz.*) these six Notes, *ut, re, mi, fa, so, la*, *Christ. Massens. Becon. fol. 335.*

In the Year 1214, Pope *Honorius* the third commanded, that the Missal Bread should be heaved and lift up above the Priest's Head at a certain Time, and that all the People should fall down, and worship it; *and so set God, Extrad. Seleb. Miss. Bicl. super Can. Missens, Lib. 4. 9. Dec. 3. chap. 10.*

In the Year 1214, the same Pope commanded

ed, that the Sacrament of the Altar should be worshipped and kneeled unto, and that it should be born unto the sick in a most reverent Sort, yea, and that with Candles lighted, though at Noon Day. *This was in a Time of Darknes.*

In the same Year Pope *Honorius* aforesaid, decreed, that a Woman might be separated from her Husband, if she did not like him.

In the Year 1215, Pope *Innocent* the third did first of all forbid, that the Lay-people should receive their Communion in both Kinds.

In the same Year, the same Pope disallow'd the Decrees of Pope *Julius* and Pope *Gregory*. *See (these counted Infalible that cannot err) how they contradicted one another.*

The same Pope decreed, that Fonts should be hallowed, and Bells christened; and no Priests should wear a Beard or long Hair.

In the same Year, Pope *Innocent* the third ordained Auricular Confession, that all Men, Women and Children, as they are at Age, should confess their Sins to the Priest, at least once in the Year, *Paulas phri. Mass. Polyd. Bec. fol. 332.*

In the same Pope's Time, the crossed Fryars Order was set up, who wore a black Cope,

and carryed a Cross in their Hands, *Chron. lib. Germ.*

In the Year 1225, in the same Pope's Time, was the Order of the Nuns of *St. Clare* invented. *These Things Christ and his Apostles did not decree.*

The same Pope, amongst other Devices in his Time, brought in this, that Lights should burn in the Church before their God's Body.

In the Year 1226, in the same Pope's Time, the Order of Black Fryars came up, *Lib. ger. Joan. Luc. Pol. &c.*

In the Year 1225, *Gregory* the ninth appointed the Feast of the Nativity of *John Baptist* to be kept holy; and the same Year he ordained *Salve Regina* to be sung in Churches with all Divotion, *Chron. Ger. Ecc. fol. 355.*

In the Year 1242, Pope *Innocent* the fourth ordain'd the Feast of the Nativity of *Mary the Virgin*, with the *Octaves* thereof, *Volat. Sabel. pant. Ecc. fol. 355.*

In the Year 1254, Pope *Urban* the fourth ordained the Feast of the Sacrament of the Altar, with Indulgences and Pardons. and ordered to be kept holy the Thursday after *Trinity Sunday*, and the Feast of *Corpus Christi*, *Christ. Mass. Joan Stell. pol. pant. Ecc. fol. 354.*

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In the Year 1242, Pope *Innocent* the fourth, in his Time it was agreed in one Council at *Lyons* what Holy Dayes should be kept holy, viz. Sunday should be kept from Saturday at Noon to Sunday Night, and the Feast of the Nativity of Christ, of St. Stephen, and St. John the Evangelist, and *Childermas* Day, called *Innocents*, and St. Sylvester, and *Circumcision*, and *Epiphany*, with *Easter*, and the whole Weeks that go before and after, and the Ascension of Christ, of *Whitsontide* and the two Dayes following, St. John Baptist and the twelve Apostles Dayes, St. Laurence the Martyr his Day, St. Michael, called *Michaelmas* Day, *All-Saints* Day, St. Martin. All these the Pope set up to be kept holy (but not the Apostles) One thousand two hundred forty two Years after Christ. And a Council at *Tolluain* decreed the keeping holy the Feast of the *Annuntiation* of the Virgin Mary, called *Lady-Day*, and the Feast of the Nativity of Christ, called *Christmas*, *Lib. Concil polyd. Guil. Durand. Bec. fol. 356.* See you Protestants who were the first Setters up of your Holy dayes.

In the Year 1252, in *Innocent* the fourth's Time, the Bible was divided into Chapters.

In the Year 1250, the *Priory* for gray Fry-

ars founded in *Nottingham* by King *Henry* the third.

In the 1253, the *Priory of Austen Fryars* founded by *Humphrey* Earl of *Hereford*.

In the Year 1254, Pope *Alexander* the fourth, in his Time was the Order of *Begging Fryars* confirmed. *This is contrary to the Apostles, who said, those that did not work should not eat.*

In the Year 1272, Pope *Gregory* ordained, that at the chusing of a new Pope, the Cardinals should be shut up in a House; and should neither eat nor drink, till they had chosen a new Pope, when the old one was dead, *Christ Mass. This was not the Way of Christ and the Apostles, in making Ministers.*

And *Boniface* the second ordained, that the Pope should be chosen in three Dayes, lest the Church should lack a Head. *So it seems Christ is not the Head of their Church.*

In the Year 1272, at a Council held at *Lions*, the Conclave was set up, and bowing the Knee to the Name of *Jesus* instituted; which Practice the Protestants follow.

In the Year 1276, Pope *Innocentius* the fifth was crowned in *Peters Church*: This is contrary to Scriptures, and contrary to the Apostles, and *Peter*, when Christ chose them,  
or

or they chose others ; in the primitive times they had not treble Crowns set on their Heads, no, nor Christ himself, who is King of Kings, and Lord of Lords, who testified against the World, that their Works were Evil.

In the Year 1286, Pope *Boniface* the eighth ordained the Feast of the four Evangelists, *Matthew, Mark, Luke and John*, to be kept holy, *Fasc. tenu Christ. Mass. Joan Stell. Bcc. fol 356.*

In the Year 1290, Pope *Boniface* the eighth appointed the Year of Jubile to be kept every hundred Year, and granted that to all them that would go to *Rome* in the Year of Jubile, to visit the Temple of *Paul* and *Peter*, he would pardon them all their Sins. This Pope said, he was Lord of all the World, and all the Emperors, Kings and Princes owed Obedience unto him : Here is the Whore got on the Beast : *But this Pope reigned like a Lyon, and dyed like a Dog ; here was the End of this Lucifer, Ranulphus Cistrensis Pollidor. Becon. fol. 358.*

In the Year 1290, the same Pope *Boniface* was carryed on Mens Shoulders, exalted *Lucifer* like, with a naked Sword before him ; and he lived like a Lyon, and dyed like a Dog ; he called himself Lord of the Word, both Temporal and Spiritual ; and this Pope *Boni-*

face spake through a Reed, through a Wall, to the old Pope of Rome, to leave his Popedom; and the old Pope thought it had been a Voice from Heaven, and so left his Popedom, and Boniface got it. *Now are these Fellows fit for Peter's Chair, or Sodom's Tower? here is the Beast with his two Horns like a Lamb, spoken of in the Revelations, Albericus Irantius Fasti. temp. Pant. Ecc. fol. 298.*

In the year 1300, Pope Boniface the eighth made a Prayer to be said daily before the Image of the Crois, and as many Dayes & Ardons as there are Gravel Stones in the Sea, and Grails on the Earth.

In the year 1297, Pope Celestinus the fifth, in his Time the Order of Monks came up, that their Cloak, Cowl and Cap should be blew.

In the year 1286, Pope Gregory the eighth made a Decree, that none should take a Nun out of the Cloister to marry her.

In the year 1336, in Pope Clement the third's Time, sprung up a Sort of Monks, their Manner was to go from Place to Place, having a Banner upon a Crucifix born before them; they did Penance by scourging themselves with a great Cord whip, *Joan. Laz. Mapt. alm. Christ. Mass. Ecc. fol. 315.*

In the Year 1368, Pope Urban the fifth, in  
his



his Time Time the Order of Jesuites was invented, and they were Lay men addicted to prayer.

In the year 1500, Pope Julius the sixth made the Vilitation of *Mary* Holy Day.

In the year 1209, Pope John the twenty second ordained, that bells should be tolled every Day thrice in the Evening, and that every Man should kneel down five wayes, and say three *Ave Marias*, *Canon Joan. Stell. Becon fol. 322.*

In the year 1400, John Husbiff was excommunicated at *Rome*, though he dyed in the year 1386.

In the year 1425, Pope *Calixtus* the third invented the Feast of the Transfiguration of Christ, and commanded it to be kept with as large Indulgences as the Feast of *Corpus Christi*, *Mit. Ped. Joan. Stell. pant. Becon fol. 355.*

In the year 1428, Pope *Alexander* and Pope *Eugenius* granted, there is a Purgatory to purge Souls after this Life, and that they should confer the Bishop of *Rome* to be the Vicar of Christ, the Successor of *Peter*, and the Supreme Head of the Church throughout the World.

In the year 1455, Pope *Callixtus* the third made a Decree, that every Day at twelve a Clock,

Clock, the Sexton should toll Noon, and so many as hear the Bells, straitwayes should say an *Ave-Mary*, *Phil. Bergom. Bec. fol. 332.*

*Durandus* saith, that Bells be of such Vertue, that they stirred Men to Devotion, and preserved the Minds and Bodies of the Faithful from all Danger; and it was his Opinion, that they drove away all wicked Spirits and Devils, *Ration. di. off. Bec. fol. 322.* This is a lying Imagination, and denyes Christ (who destroyed the Devil) and set up a Bell instead of Christ.

In the year 1469, Pope Sixtus the fourth ordained the Feast of the Conception of the Virgin Mary to be kept holy and the Feast of Ann her Mother, and Joseph her Husband, to be kept holy, *Decrest. Extravagant. Joan. Liz. Bec. fol. 356.*

In the year 1488, *Brazan-nose* Colledge in Oxford was founded by *William Smith* Bishop of Lincoln.

In the year 1479, the cruel Inquisition first began in Spain by King *Ferdinandus* and *Elizabeth* his VVife. The Papists hold, that the Fathers, the INQUISITORS, cannot err.

In the year 1490, Pope Leo the ninth holding a Council at *Varcellis*, was one that presu-

med to make Saints. So he put by Christ, and denied him.

In the Year 1493, Pope Innocent was the first that preferred his Bastards to Honour; he made one of his Bastards a Prince of Sicily, and another a Cardinal, and another the Duke of Spain; he said, either the Pope shall spoil Philip of his Crown and Empire, or else Philip shall take from the Pope his Apostolical Dignity: Amongst many other Decrees made by him, he decreed Marriage of the Clergy to be disannulled forever, *Isaac. Chron. p. 368.* Note, here Warts arose from the Lusts, as saith James; and here is the Fruits of him that denied Marriages.

In the Year 1513, in Pope Leo the tenth's Time, they curled by Bell and Candle, *Book of Martyrs, Vol. 2. pag. 312.*

And another Author sayes, it was brought up by a Council held at London.

In the Year 1537, the Concubines of the Priests are of Ecclesiastical Jurisdiction by the Pope's Law they might have Concubines. Yet these Popes do deny Priests Marriage, and yet allow them Concubines.

In the 1603, the Opinion, to think the Mass to help Souls in Purgatory, was confirmed by Pope John the nineteenth, by Reason of a Dream, wherein he dreamed that he heard

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and saw the Voices of the Devils, lamenting and bewailing that Souls were delivered from them by saying of Masses and Dignities; therefore he did approve the Feast of *All Souls*, brought in by another Pope; moreover he ordained the Feast of *All-hallows*, in the Year One Thousand and three.

*The Papists Conjurations of Salt.*

*I conjure thee, thou Creature of Salt, by the (Cross) living God, and by the (Cross) true God, and by the (Cross) holy God, &c. that thou mayst be made a Conjured Salt, to the Salvation of them that believe; and that unto all such as receive thee, thou mayst be Health of Soul and Body; and that from out of the Place thou shalt be sprinkled, may fly away all Fancy, Wickedness and Craftiness of the Devil's Subtilty, and every foul Spirit.*

*The Papists Conjurations of Water.*

*I conjure thee, thou Creature of Water, in the Name of (Cross) God the Father Almighty, and in the Name of (Cross) Jesus Christ his Son our Lord, and in the Virtue of (Cross) the Holy Ghost, that thou become a Conjured Water, to expel the Power of the Enemy: Here the Pope is smothered with his own Smoak.*

Pope *Leo* the third, Pope *John* the seventh, Pope *Adrian* the first, with others, made Decrees for establishing of Images.

*Leo* the third, Emperor of *Greece*, decreed that Images should be taken out of the Churches, and burnt openly at *Constantinople*; the said Emperor threw out of the Temple all the Images, and burnt them in the open Market. *This was contrary to the Pope.*

Pope *Eugenius* decreed, that Children which were to be Christened, should have a God-father and a God-mother.

A Council held at *Rotomage* decreed, that their Sacrament the Priests should put it into the Lay Peoples Mouthes and that they should not touch it with their Hands, contrary to the Use and Practice of the primitive *Christians*, many hundred Years after Christ, *Lib. Concil. Bcc. fol. 329.*

In Pope *Urban* the first's Time, was the Order of the Nuns of *St. Briget* invented by *Brigeta*, and that the Nuns should be closed above in a Closet, and the Men beneath.

Pope *Nicholas* the first ordained, that no temporal Man, whether King or Emperor, should have ought to do with those things that appertain to the Priest.

In the Time of Pope *Alexander* the third, there was one *Victor* a Pope, so *Alexander*

got his Popedom by Money, and Force of Ships and Arms, in the Year One thousand one hundred sixty one: And this Pope compelled *Lewis* King of *France*, and *Henry* King of *England* to be his Lacquies, and to run on Foot by him, holding his Horse Bridle, one of the right Hand, and the other of the left, leading him through the Street in his Pomp. *This is like the Glory of the World, this is not like Peter.*

In the Year 757, *Stephen* the third, he was the first Pope that was carryed on Mens Shoulders. *Where was Christ or Peter so carryed? vit. Pant.*

In the Year 1075, the Emperor deposeth the pope, and the Pope excommunicates the Emperor, and ill requites the Emperor for his Love, who gave him Power to be chosen Pope without his Election.

Pope *Gregory* the ninth ordained, that the Sacring-Bell should be rung, when the Priest lifted up the Mystal Bread and Chalice above his Head, to move the people to behold that new-found God which they worshipped in knocking, kneeling, and lifting up of Hands to a Piece of Bread.

*Crates Mallectes* a Heathen, he brought the Study of Grammar into *Rome*, in the Year  
of

of the World three thousand seven hundred eighty nine.

Pope *Boniface* the seventh procured a Company of Men to take his Part, by whose Means he took Pope *John* the fifteenth, and put out his Eyes, and then threw him into Prison; *Boniface* dyed not many Dayes after, who after his Death was drawn by the Feet through the Streets of *Rome*, in the year nine hundred seventy six.

Pope *Stephen* the sixth so envyed the Name of his predecessor *Formosus*, that he abrogated and dissolved his Decrees, and taking up his Body after it was buryed, he cut two of his Fingers off his right Hand, and commanded them to be cast into the River *Tyber*.

Pope *Sergius*, caused the Body of *Formosus* where it was buryed to be taken up, and afterwards sitting in the Papal See, first degraded him, then commanded his Head to be smitten off, with the other three Fingers that were left (as *Sigebertus* writeth) which done, he caused his Body to be thrown into *Tyber*, deposing all such as by the said *Formosus* before had been consecrated and invested: By this Murderer Pope *Sergius*, first came up the Use to bear about Candles on Candlemas Day, for the purifying of the Virgin Mary, *Annals 84. Durand. G. Acol. Becon. fol. 351.*

So

*Institutions set up*

It is reported of Pope *Hildebrand*, that he enquired of the Sacrament a Divine Answer against the Emperor ; and because it did not speak, he threw it in the Fire and burned it  
*Sure the Papists will allow this Pope erred.*

After the Death of Pope *Clement* the fifth, the *Romish* See stood vacant two years and three Moneths, *Book of Martyrs, Vol. 1. pag. 487.*

Pope *Gregory* the third was the first that brought into the Mass the Canon or Clause for Reliques, also he brought into the Memorial the Offering and Sacrifice for the Dead.

Pope *Zachary* brought in the priests Vestures and Ornaments.

*Constantius* was the first that gave his Feet to be kissed of the Emperors, about the year seven hundred, *Book of Mart. vol. 1. p. 176.*

*Henricus* the Emperor, with his Wife and Child, bare-footed and bare-legged, waited on Pope *Hildebrand* three Dayes and three Nights, at the Gates of *Conusium*, before he could be suffered to come in.

Pope *Sylvester* the second was accounted a great Sorcerer.

Pope *Alexander* the second was forced into a Chamber by Souldiers, and there beaten by Pope *Hildebrand*. This is contrary to the Apostle, who saith, *A King must be no Striker.*

King



King *Ines* ordained in *England* before the Conquest, that Infants should be baptized within thirty Days.

Pope *Urban* the second, amongst many other Enormities, concluded, that no Priests should be capable of Orders; and yet Priests must not marry, Page 100 Popes fol. 87.

Bishop *Bonner* said, If an Image be made a God, it is no Idol. Thus you may see the Papists are contrary to the Scriptures and God, who forbiddeth to make Images of him, or the Likeness of any Thing in Heaven above, or in Earth beneath, Fox. vol. 3. p. 262.

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## CHAP. VII.

### *Concerning Hereticks.*

**J**udas Iscariot was the first Apostate that fell from the Truth, who sold his Master to the covetous Priests for thirty Pieces of Silver, and slew his Father, married his Mother, and in the End hanged himself. Read *Execl. Chron.*

In the Year 63, *Demas* which *Paul* speaks of, forsook the Truth, and became an Idol-  
Priest

Priest at *Theſſalonica*: *Pilate* that gave Sentence upon *Chriſt*, afterwards ſlew himſelf.

*Marcelina* the Heretick, worſhipped and offered Incenſe unto the Image of *Jeſus* and *Paul*.

In the Year 81, *Cerintus* the Heretick dreamed, that the Kingdom of *Chriſt* ſhould become Earthly, and that *Chriſt* ſhould reign on the Earth a thouſand Years.

*Montanus* the Heretick forbade Marriage, and commanded Abſtinence from certain Meats, as unlawful.

In the Year 287, *Marcellinus* the Heretick Biſhop of *Rome*, denied *Chriſt*, and offered Sacrifice unto Idols, for which he was condemned by a Council of three hundred Biſhops called together at *Sinnuſſa*; whereby it appears the Biſhop of *Rome* erred, and was fallible.

In the Year 340, *Eufſtatius* the Heretick forbade Marriage, made Laws of Faſting, and parted married Souls aſunder; he abhorred the Offering of the married Priests; he was condemned by three Councils for his curſed Doctrine. And how cometh this Doctrine now to be bleſſed after the fix hundred Years, when the Pope got up, which before was curſed? but it ſeems the Pope doth bleſs the Doctrine of the Hereticks now, which formerly the Councils curſed.

In the Year 351, *Liberius* Biſhop of *Rome* yielded

yielded to the *Arrians* (as *Jerom* saith in his *Coron.* and *Catalog.* &c.) and subscribed unto their Heresie to save his Place. *It seems he was not infallible.*

In the Year 183, *Collydrians* were Hereticks which worshipped the Virgin *Mary*, as the *Papists* do now, like them Hereticks which were condemned.

In the Year 401, the Monks of the Deserts of *Egypt*, in their vain Imaginations, thought that God had a Carnal Body; from whom first arose that Invention of painting God the Father like an old Man with a grey Beard, which is still used to this Day by the Image-worshippers.

In the Year 404, *Pelagius* a Heretick said, that the Grace of God was given to us according to our Merits: *Hereticks corrupted the Works of the ancient Writers.*

A Sect of Hereticks went alwayes bare-foot.

In the Year 47, *Simon Magus* the Sorcerer was honoured at *Rome* with a Picture; and wherein do the *Papists* differ (who are Worshipers of Images) from those that worship the Image of *Simon Magus*? are they not likewise Idolaters?

## CHAP. VIII.

*Something concerning Indulgences, Pardons, Priviledges and Stations of Rome, truly copped out of two old Books, one in Latine, the other in English: See Becon's Works, out of which all these Things are extracted.*

**I**N Rome seven of the Steeple houses, called by the Papists Churches, are priviledged above all others with great Holiness and Pardons.

The first is called St. Peter's Church, which has twenty nine Steps up to it, and as oft as a Man goeth up and down them Stairs, he is released of the seventh Part of Pennance enjoyned. *This was granted by Pope Alexander.*

And above the Door is an Image of Christ, and between his Feet standeth one of the Pence that God was sould for; and as oft as any look upon that Penny, they have fourteen hundred Years of Pardon; and in the same Steeple house are eleven Altars, and at every Altar is forty eight Years of Pardon.

Also the Priests say, *That as many Times as a Man goeth through the Crowds at the same Steeple-house, he hath four hundred Years Pardon.*

At one of the Altars in the said Steeple-house, is five hundred Years of Pardon, and every high Feast a Soul out of Purgatory.

And as oft as a Man followeth that they call their Sacrament to sick Bodies, he hath one thousand four hundred Years of Pardon for his Sins.

Pope *Sylvester* granted to all them that daily go to the said Steeple-house, the third Part of all his Sins released.

And upon the one Side of the said Steeple-house, lyeth a Yard called *God's Field*, and there they bury none but Pilgrims.

In the Chappel at *Rome* called *Jerusalem*, Women do not enter, only once in the Year, at which time they have a full Remission granted of their Sins, none excepted.

In the Church of Saint *Cater* is two hundred Years of Pardon.

In the Church of Saint *Felix* is forty Years of Pardon.

Unto every one of them called Churches, have they ordained a certain Number of Pardons, to all that come to them, and in *Lent* the Pardons are double.

86      *Concerning Indulgences, &c.*

*Part of their Stations are as followeth.*

In the Circumcision of Christ, the Stations are to the Church of their Lady, so called.

On the *Epiphany*, the Stations are to St. *Peter*.

On the Sunday called *Septuagesima*, the Stations are to St. *Lawrence* without the Walls.

On the Sunday called *Sixagesima*, the Stations are to St. *Paul* the Apostle.

On *Ash-Wednesday* the Stations are to St. *Sabine*.

On the first Sunday in *Lent*, the Stations are to St. *John Latrine*.

On *Christmas-day*, the Stations are at the first Mass unto St. *Mary Major* in the Chapel, in the Manger of their Lord, as they call him, into the which Women do not enter.

And for every Day called Holy-day, they have Stations appointed to what Place to go; which Stations Pope *Gregory*, Pope *Cornelius*, and divers other Popes of *Rome*, from Time to Time have invented and devised; and as that come to them, and give them any Thing towards the Maintenance of them, they have ordained, that they shall have Remission and Pardon of Sins.

*Also certain did grant Indulgences and Pardons to all such as devoutly said certain Prayers*

or Ave-Maries; which is contrary to Christ and the Apostles.

Pope Sixtus granted to all them that should say this Prayer before the Image of our Lady (as they called her) and her Son, one thousand one hundred Years of Pardon, *Ave sanctissimæ Mariæ*, &c.

The Bishop of York and Bishop of Canterbury, and nine other Bishops, in the Dayes of King Henry the seventh, granted forty Dayes of Pardon for every *Ave Maria*, and for *Gratia Plena* one hundred Dayes.

*The Hallowing of Candles.*

Upon Candlemas-day, the Priest turning himself to the South, desires his God, that his Candles which he had there in his Hand, might receive such a Strength and Blessing, through the Token of the Holy Cross, that being lighted, the Devil might flee away, and tremble for Fear; and after Even-Song, the Priests distributed to the People their Portion of Candles, which they esteemed highly of; and if any Thunder, Lightning or Tempest arose, then their Candle was lighted with Faith, that that would quiet the Tempest, and drive away bad Spirits.

They also Hallowed Fire and Bowes, and

hallowed Athes on *Ash-Wednesday*, and hallowed Incense Myrrhe and other Pertumes, and many other Things.

The Priests also hallow'd Cheese and Butter.

## CHAP. IX.

### *The Manner of the Priests Hallowing the Font.*

**F**irst he makes two Crosses in the Water with his right Hand, and then sayes a short Prayer, saying, *Wherefore I bless (Cross) thee, thou Creature of Water, by (Cross) the living God. &c.* And then he makes a Cross in the Water again, and sayes another short Prayer, as before, and then takes a burning Candle, and drops it into the Water after the Manner of a Cross, and then cries aloud a few Words over it, *That the Holy Ghost would descend into it, to make it fruitful, that it might have Power to regenerate and beget a new.*

This being done, he breathes thrice into the Font, and then he puts Oyl into the Water, and then Cream, and sayes some few Words over them, crossing them, &c. *People*



you read none of this in Scripture in the primitive Church.

*Of the Papists Hallowing the Marrying Ring.*

For Hallowing of the VVoman's Ring at her VVedding, this Prayer following is appointed to be said by the Priest.

*Hallow thou (Cross) Lord this Ring, which we bless (Cross) in thy holy Name, that what Woman soever shall wear it, may stand fast in thy Peacc, and continue in thy Will, and live, and grow, and wax old in thy Lov, and be multiply'd into the Length of Dayes; and then he sprinkles holy VVater on the Ring.*

*The Papists pray for Souls departed.*

The Priest while he sayes his Prayer, stands with his Face Eastward, and looks unto the high Altar, and then turns him to the People and sayes, *Ye shall pray for all Christian Souls, for all Bishops, Clerke, Curates, and for the Souls of all Christian Kings and Queens, and especially for the Kings of England, and for all Souls that to this Church have given Book, Bell, Chalice or Vestment, or any other Thing by which the Service of God is the better done. Did you ever hear such Trumpery?*

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## CHAP. X.

### *Concerning Hallowing the Church.*

**W**Hen any Church is to be hallowed, first of all the People must depart out of the Church, and the Deacon must remain there only, having all the Doors shut fast to him, the Bishop, with the Clergy, stand at the Door, and make Holy-water mingled with Salt ; in the mean Season twelve Candles must be set up within the Church, burning before twelve Croffes, that are appointed upon the Church-walls : After the Bishop, accompanied with the Clergy and People, go three Times about the Church without, the Bishop having in his Hand a Staff, with a Bunch of Hyfop on the End, with which he casts Holy-Water upon the Church-VValls ; and as the Bishop goes round, every time he comes at the Door, he strikes the Threshold with his Staff, and sayes in Latine, *Lift up your Gates, O ye Princes, and be ye lift up, O ye Everlasting Gates, and the King of Glory shall enter in :* Then the Deacon sayes, *Who is the King*  
*of*

*Concerning hallowing the Church.* 91

*of Glory?* Then the Bishop answers, *It is the Lord Strong and Mighty, even the Lord Mighty in Battle.* Note, *This King of Glory is the Bishop, and the Everlasting Gates is the Steeple-house Door.*

The third Time the Deacon opens the Door to him, and he and the Clergy enters, but the People stand without still; and then the Bishop sayes the Letany; and then a Cross of Ashes and Sand is made on the Pavement, whereon the Alphabet or Christ-cross-row is written in *Greek* and *Latine*; and then the Bishop with Salt, Ashes and VVine consecrates the Altar, and then annoints the afore-said twelve Crosses on the VVall with Cream, and then the People may come in, and ring the Bells for Joy.

This is to be noted, *That if the Wine be frozen in the Chalice, the Priest must so long breath upon it, till it be molten, and the Ice dissolved; and if it cannot be done so, he may put Fire to it.*

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## CHAP. XI.

### *Concerning Hallowing of Beads.*

In their Prayes to their God, they say, *We beseech thee that thou wilt vouchsafe from the Seat of thy Majesty, with thy Blessing to sanctifie, replenish and fulfil these Beads to pray on, which are apt and meet for Devotion of thy Servants, to honour that most glorious Virgin Mary, Mother of God.* You read none of this in Scripture.

### *Concerning Christning and Hallowing of Bells.*

The Bishop puts upon him a Surplice, and having a Cross born before him, and accompanied with the Clergy and People, they go to the Place where the Metal shall be shed, which the Bell is made of; and while the Bell is casting, that it may have right Shape, the Bishop begins to sing, and all the Clergy sing forth aloud, and so continue till the Bell is cast, and then they sing six Psalms; and in the mean Time the Bishop washes the Bell with holy Water, and then he goes to Prayer, and then he wipes it with a Towel (*People did you ever hear*

### 93 Concerning hallowing Beads and Bells.

hear such Deceit, which is contrary to Scriptures) and then sayes a Psalm, and then anoints the Bell seven times without, and four Times within with Oyl and Cream; then the Bishop prayes again, saying to his God, *Vouchsafe to replenish this Bell with thy Heavenly Blessing, that before the Noise and Sound thereof, the fiery Darts of the Enemy, the Lightnings and Tempests may be chased away*: And then he sprinkles the Bell with Holy-VVater; then the God-fathers and God-mothers draw nigh, and lay their Hands on the Bell, to whom the Bishop sayes, *Name the Bell*, who give the Bell what Name they think good; and then the Bishop and the God-fathers and God-mothers put upon the Bell a linnen Vesture, white and large. *These be the Works of the Pope and the Papists, who are gotten up since Christ and his Apostles, and are not the Works of Christ, as you may read in the Scriptures.*

That the Primitive Christians had no Bells, is proved by *Vossius*, in his Commentary upon the two Epistles of *Pliny* and *Trajan*, and *Bernardinus de ritu concionandi*. *Guido Paucireolus* saith, they were invented by one *Paulinus* Bishop of *Nola*, and that they were called *Nola* in *Latine*, from *Nola* the Place where they were first made, and *Campane* because invented in *Company*, *Hispanian de Orig.*

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*Orig. temp.* saith, they were not used for certain in the first five Centuries almost of Christianity. And who were the first that caused them to be set up in Churches, as Things appertaining to the Worship of God, is before related.

## CHAP. XII.

*A Short Relation of some of the Ceremonies of the Pope and his Followers, taken out of the Works of Christopher Marcellus, Bishop of Corcira, dedicated to Pope Leo the Tenth.*

AND first as to the Pope's Election: All People are shut out of the Election-House, saving the Fathers and the Ministers, the Senior of the Cardinals exhorteth the other Fathers, That they will mind and consider the Highness of the Matter, whereof they must presently entreat, then which Matter and Business, nothing can be higher or more excellent; for (he saith) they are about to provide and elect the Vicar of Christ, the Successor of Peter, the Pastor of their Souls, the Leader of Christ's Flock,

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*Flock, the Key-Bearer, Porter and Chamberlain of the Hall of Heaven, the Prince of the Apostolick Succession, and the chief Prelate and Vicar of all Christendom.*

There are four Kinds of Elections; but to make the Work short, I will only relate one of them (*though they are all Wayes which Christ never instituted, neither did his Apostles ever practice such Things*) viz. First, all the Colledge of the Cardinals agree on three, on one of the Cardinal-Bishops, on one of the Cardinal-Priests, and on one of the Cardinal-Deacons (*Mark People, we never read in the Scriptures of Cardinal-Bishops, and Cardinal-Priests and Deacons*) to which three, they give Power and Authority to chuse the High Bishop after this Sort.

They set up and light a Candle of a certain appointed Quantity, that it may burn a certain Space; & their Power to chuse lasteth no longer then the Piece of Candle lasteth; for they must chuse him before it be burnt out, and the same being so chosen is right pope.

Then the Senior of the Cardinals and Colledge, do shew their Joy, and do their Duty of Reverence to him, and putting off his Senate-Robe, called *Capra*, and his little Hood, called *Carputium*, they cause him to sit down in his Rochet, where the Senators do put up-  
on

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on his Finger the Fishers Ring (so called) and ask him by what Name he is called, then the Senior of the Cardinal-Deacons opening a little Window, by which the People there waiting may see and be seen, saith with a loud Voice (holding out the Cross) *I shew you glad Tidings, we have chosen a Pope, and he chooses his Name to be Innocent the Eighth, &c.* or what Name he liketh. Then the Cardinal-Deacons do put on the Pope's common Apparel, and put him in a white woolen Gown, and in red Hose, and red Shoes, embroidered with a Golden Cross in a red Girdle, with Golden Bucklers, in a red Cowl also upon his Head, and above all in a fair white Rochet; then they put upon him his upper Garments, viz. A long Albe, Girdle, and a Stool set full of Pearls, hanging down from about his Neck; but if he were but a Deacon before he was elected, then the Stool must lye on his left Shoulder only, and come down with both Ends fastned under his right Arm; then after they put upon the Pope a red Cape, called a Pluvial, and a Mitre set and deckt with precious Stones; and they make him sit upon the Altar, and then they kiss his Feet, and then he is consecrated, and the Consecrator blesseth a precious Ring to be put on his Finger, saying, *O Lord God, Creator and Conservator of Mankind, Giver of spiritual Gifts*



*Gifts and Graces, and Granter of Eternal Health and Salvation, thou, O Lord, send down thy Blessing upon this Ring, &c.* And while this Prayer is said, the Pope stands up; and in the mean Time one of the Colliters holdeth the Ring in his right Hand, kneeling down at the Beginning of the blessing thereof, and the Consecrator (the Prayer being ended) sprinkleth it over with Holy-Water, and then puts it on the Pope's Finger, saying, *Take this Ring as a Sign and Token of Faith, &c.* And Oyl being poured upon his Head by his Consecrator, the Cardinal-Deacon dryeth it up again with Crumbs of Bread, & then setteth on the Mitre, and then he giveth the Cardinals his Hands and Feet to kifs, and so the Consecrator sayes forth the Mass; and before he is crowned, the Cardinals, Deacons, Sub-Deacons and Colliters, apparel him in a white Amise, and long Girdle, a Stool and a red Pluvial, and a Mitre; and being thus decked, he goeth down to the Place called *St. Peters*, the Cross being carryed before him, the Cardinals and Deacons on either Side, bearing up the Skirts of his Pluvial, and the noblest of the Laity being present, though it be the Emperor, or a King, must bear up the Train of the same; and next before the Pope goeth the Minister of the Ceremonies, with Reeds in his

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Hand, upon the one Tow, and upon the other a Burning Candle; and when the Pope is past the Chappel of St. Gregory, so called, the aforesaid Minister turning him to the Pope, setteth Fire on the Tow, knecelling down, and saying with a loud Voice, *Holy Father, so passest away the Glory of the World;* which he doth three Times; and then the Gospel-Book is laid upon the Pope's Shoulders; and afterwards he goeth up to the Altar, and the Prior of the Cardinal-Deacons taketh the Robe called *Pallium* from the Altar, and putteth it upon the Pope, saying, *Receive the Pall, which is the sacred Pleni-tude, and Holy Perfection of the Pontifical Office, to the Honour of Almighty God, of the Blessed Virgin Mary his Mother, of the Holy Apostle Peter and Paul, and of the Holy Church of Rome,* and then maketh it fast about the Pope with Buckles and Pins. And when the pope first receiveth this Robe, he goeth to the Altar, and kisseth it, and then kisseth the Gospel Book, and then putteth Incense into the Censers. Then they proceed to crown him after this Sort.

The Pope receiving the Gloves and Rings, with the other Implements, goeth upon a high Stage made for the Purpose; and when all the Lay-People are gone out of the Church (so called) and the Prelates are come together, the Deacon on the left Hand taketh off the Pope's

Mitre

Mitre, and the Deacon on the right Hand taketh the Tiare or Crown, called a Triple-Crown, and setteth it on the Popes Head, and then going to the Church of *Lateran* (so call'd) he goeth up into the Gallery or Cloister of the same, where the Prior of the Canons holdeth him the Crois to kiss, and the Triple Crown is taken off, and the Mitre put on; and then he is had to a Place or Seat without the Gate on the left Hand, called *Stercoraria*, which signifies a Dunghil; and sitting down on the said Seat, and leaning down so low, that he seeming rather lying then sitting, the Cardinals come to him, and lift him up, saying, *He lifeth up the Needy from the Dust, and from the Dunghil exalteth the Poor, that he may sit among the Princes, and possess the Throne of Glory*: Then the Pope rising up, takes so much Money in his Hand out of the Bosom of his Chamberlain as he can gripe, and casteth among the People, saying, *Argentum & Aurum non est mihi, quod autem habeo, hoc tibi do*, I have neither Gold nor Silver, but that I have that I give thee: And at the Pope's Feast, after he is crowned, when he drinketh, all the Assistants and Servitors kneel down. *So great is the Pride of this Prelate.*

*These things are truly extracted out of the First and Second Sections of the First Book of Ceremonies aforesaid, written by a papist.*

## CHAP. XIII.

*The Time when Tythes were first given in England; by whom, and by whose Authority a Law for Payment of Tythes was first established.*

**F***irst*, Whereas it is alledged, that *Abraham* paid the tenth of the Spoil (that he got by the Sword) to *Melchizedeck*, and *Melchizedeck* made him and his Souldiers a Feast; this was not by the Command of God, nor an Example, that all Kings and Princes should pay Tythes of all their Spoil, nor the Tenth of their Estates; for you never read that *Abraham* paid it afterwards, as you may read in *Iosephus*, and *Genesis* the twenty third: And *Jacob* saying to the Lord, when he went from *Eſau*, at his Return he would surely give him the Tenth of all that he gave unto him when he vowed a Vow. This is no Example for Christians to pay Tythes, no more then it is to offer Sacrifices; for he offered Sacrifices.

And again, Whereas it is alledged that *Levi* took

took Tythes, and *Aaron*, which was called a Heave-Offering, or a Shake-Offering, which Tythes were for the Priests, *Levi*, and the Widdow, and the Fatherless and the Stranger, that there might not be a Beggar in *Israel*. So you that hold up Tythes, must hold up the first Priesthood, which ordained to offer Sacrifices, and hold up the Shake-Offering, and the Heave-Offering, and so deny Christ come in the Flesh, and to be offered up one Offering once for all: For if the Levitical Priesthood be standing, which came after the Order of *Aaron*, then your Tythes and Offerings are standing; for *Levi*, who received the Office of the Priesthood, had a Command to take Tythes, according to the Law of the Brethren, but not of the *Gentiles*: But we must tell you, Christ is come in the Flesh, who is offered up once for all their Offerings, and ends all the *Jews* Offerings, the Heave-Offerings, and Shake-Offerings, and Tythes, as well as other Offerings; and Christ came not after the Order of *Aaron*, which *Levi* came of that had the Tythes; but after the Order of *Melchizedeck*, without Father or Mother, Beginning of Dayes or End of Life, who has ended the Levitical Priesthood, and changed the Law by which it was made,

and disanulled the Commandment that gave him his Tythes, *Heb. 7.*

And now if you say, *You take Tythes as you are the Successors of the Apostles*; I say, that Christ gave no Command to his Apostles to take Tythes; but on the contrary said, *Freely you have received, freely give.* And also, if you say, *You receive Tythes from the Martyrs, being their Successors*; I answer, they denyed the *Papists* and their Idolatrous Wayes, and their Maintenance by Tythes; and therefore they burned them to Ashes. Now who are you like? *Papists or Jews?* not like the *Disciples nor the Martyrs.*

No Use of Tythes occurs, nor can be proved to be in Use, till about the End of three hundred Years after Christ; but the Church-Maintenance in that Time was the free Benevolence and Contribution of the People, as *Tertullian, Origen* and *Cyprian* do testifie: And in the next three hundred Years, *Heathenism* and *Paganism* did totally overspread this Land, until about the Year six hundred, when *Gregory* the great sent over *Augustine* the Monk into *England* (assisted with forty Preachers) to convert the *Saxons* from *Paganism* to *Popery*, which was in the Time of *Ethelbert* King of *Kent*, who was the first called

called a *Christian King*, who being turned to the Profession of the *Christian Religion*, was afterward an Instrument for the Conversion of his Nation the *Saxons*; this *Ethelbert* is reported to have been very bountiful to the said *Augustine* the Monk, and gave him the Lordship of his chief City *Canterbury*; but that he gave him any Tythes, or ever commanded Tythes to be paid to him, or to any other, or made any Law for Payment of Tythes, it doth not appear by any History.

*Christians* at the first gave Tythes upon no other Account then they did Alms, as *Austine* said, which was divided by the Bishop, part to the Priest, and part to the Poor; and these things which at first were voluntarily given, through Custom and Usage hath at last become inforceable, and Laws and Decrees made to compel them to another Use then they were at first given, *Gratian Caus. p. 16. r. c. Decimæ.*

*Selden* in his History of Tythes, saith, that before the Year Eight hundred or thereabouts, there is not any General Law, that yet remains in publick, and is of Credit, which ordained any Payment of Tythes or Tenths in the *Western Churches*; for in the *Eastern*, said he, I never read any Law that mentioned them, p. 67.

And in the Council of *Lateran*, in the Year



one thousand two hundred and fifteen, a Relation is of some Nations, who although *Christians*, did not by their own Rights and Custom pay Tythes; these are observed by *Innocent* the fourth to have been *Greeks*, *Armenians*, and the like; and *Antonius* expressly remembers the General Non-Payment of them in the Eastern Churches, *Summa Part 2 Tit. 4*.

It is further observable, that of old Tythes nor Offerings were not paid to the Priests, but to the Bishop or his Deputy, who was Steward to distribute them to the Presbyters and Poor; the Curates or Presbyters in City and Country, were such as the Bishop appointed to have Cure of Souls; and where they kept their Cure, the Offerings of Devout *Christians* were received, and disposed of in Maintenance of the Clergy, and Relief of the Poor, by the Stewards thereunto appointed, called *Oeconoms* or *Deacons*; and all that was received in the Diocess or Parish, was put into a common Treasury, to be dispenced, one Part was for the Maintenance of those that took Care of Peoples Souls, and another Part for the Relief of the Poor, and Sick, and Stranger, *Selden* chap. 6. pag. 80, 81.

The *Bohemians* being descended from the *Waldenses*, did profess that all Priests ought to be poor, and to be content with Alms on-



ly; so saith *Enim Silvanus*, as it is cited by Bishop *Usher*, *De Chr. Eccl. Succes.* chap. 6. pag. 155.

And *Wickliff* in his Complaint to the Parliament, in *Richard* the second's Time, he saith, *Ah Lord God!* where this be Reason, to constrain the People to find a *Worldly Priest*, sometimes unable both of Life and Cunning, in *Pomp and Pride*, *Covetousness* and *Envy*, *Gluttonness* and *Drunkenness*, with fat *Horse* and *jelly*, and gay *Saddles* and *Bridles*, ringing by the way, and their *Neighbours* perish for *Hunger*, *Cold*, and other *Mischiefs* of the *World*. *Ah Lord Jesus Christ!* sith within few *Years*, *Men* paid their *Tythes* and *Offerings* at their own *Free Will*, to good *Men* and able to great *Worship* of *God*, to *Profit* and *Fairness* of holy *Church* fighting on *Earth*, why it were lawful and needful, that a *Worldly Priest* should destroy this holy approved *Custom*, constraining *Men* to leave this *Freedom*, turning *Tythes* and *Offerings* into *Wickednesses*, see *Selden* of *Tythes*.

And one of the *Articles* of *John Wickliff* for which he was censured, was,

That *Tythes* are pure *Alms*, and that the *Parishioners* may for the Use of their *Carates*, *d*rain and keep them back, and bestow them upon others at their *Wills* and *Pleasures*, *Act. & Mon.* p. 435.

And

And the Proposition aforesaid is largely defended by *John Hus* in the said Book of Martyrs, p. 461. and in the Conclusion of the Discourse it is affirmed, That the *Clergy* are not Lords and Possessors of Tythes, or other Ecclesiastical Goods, but only Stewards; and after the Necessity of the *Clergy* is once satisfied, they ought to be given to the Poor.

*The Examination of William Thorpe Martyr, in the Dayes of King Henry the fourth, Anno Dom. 1407. concerning Tythes, and the Maintenance of a Gospel Ministry. See Act. & Mon. pag. 536, 537.*

And the Arch-Bishop then spake to me angrily, *What say'st thou to this fourth Point that is certified against thee, preaching openly and boldly in Shrewsbury, that I rusts have no Title to Tythes.*

Thorpe said, I named there no Word of Tythes in my preaching; but more then a Moneth after that I was arrested, and in Prison, a Man came to me, asking me what I said of Tythes? I said, in this Town are many Clerks and Priests, of which some are called Religi-

ous Men, though many of them be Secular ; therefore ask ye of them this Question.

And this Man said to me, *Sir, our Prelates say, that we also are obliged to pay our Tythes of all Things that accrue to us, and that they are accursed that will draw any Part willingly from them of their Tythes.*

Thorpe said, I wonder that any Priest dare say Men to be accursed without the Ground of God's Word.

And the Main said, *Sir, our Priests say, that they curse Men thus by Authority of God's Law.*

And I said, Sir, I know not where this Sentence of Cursing is authorized now in the Bible ; and therefore, Sir, I pray you, that you will ask the most cunning Clerk of this Town, that ye may know where this Sentence of Cursing them that tythe not is now writ in God's Law ; for if it were written there, I would right gladly be learned where : and I said to this Man in this wise, In the old Law, which ended not fully till the Time that Christ rose up again from Death to Life, God commanded Tythes to be given to the Levites, for the great Business and daily Travail that pertained to their Office ; but Priests, because their Travail was mekil more easie and light, then was the Office of the Levites, God ordained the Priests should take for their Livelihood,

hood, to do their Office, the tenth Part of those Tythes that were given to the Levites : But now, I said, in the New Law, neither Christ nor any of his Apostles, took Tythes of the People, nor commanded the People to pay Tythes neither to Priests nor Deacons ; but Christ taught the People to do Alms, that is, Works of Mercy, to poor needy Men, of surplus, that is, superfluous of their temporal Goods, which they had more then they needed reasonably to their necessary Livelihood ; and thus I said not of Tythes, but of pure Alms to the People.

But as *Cisfarniensis* telleth, in the Year 1274, one Pope Gregory the tenth, ordained new Tythes first to be given to the Priests : Now in the new Law the Words of the Law are these, *That it should not from thenceforth be lawful to give their Tythes at their own Pleasure where they would, as it had been before ; but pay all their Tythes to the Mother-Church.*

*The Judgment of David Pareus of Hidleburgh in the Palatinate, concerning Tythes.*

He said, that Tythes or Tenths were free, and arbitrary before the Law, as appears by the Example of *Abraham* and *Jacob*, a Man might give them, a Man might vow them, or  
he

he might not, as he pleased; under the Law they were commanded by God to be given to the Priest, *Lev. 27*. And the Reasons thereof are clear.

*First*, The Tenth was a Compensation unto the *Levites* for the twelfth Part of the Land, which ought to have fallen otherwise to their Shares. Moreover, they were the Salaries of Priests and Levites, and Maintenance of the Poor; for God instituted three Tents; *First*, the Tenth of the *Levites*, *Lev. 27*. *Secondly*, the Tenth of Tenth, or the hundredth, to be paid by the *Levites* to the Priests, *Numb. 18. 26*. *Thirdly*, the poor Man's Tenth, which was to be paid every three Years after the Jubile, unto the poor, Strangers, Widows and Orphans, *Deut. 14. 28*. Therefore saith he, when the Levitical Priesthood did cease, then did the right of that Priesthood cease, and the right of Tythes did revert to the Giver of them.

*Laws and Canons for Tythes among the Saxons.*

In the year 786, in the time of *Offa*, which was in the time of *Heptarchy* in *England*, there was a great Council holden in *Mercia* by two Legats sent from Pope *Adrian* the first; wherein (as it is reported) Tythes were first established in *England*; so that the first Law  
for

for payment of Tythes came from the Pope, and decreed by his Agents in *Mercia*, being but a seventh part of *England*; and afterwards as Popery encreated, so Tythes also were established in other parts of *England*, by the several Kings thereof.

King *Ethelbert* King of *Kent*, coming to the Court of *Offa* King of *Mercia*, the said *Offa* murdered him in or about the year 793. and at length understanding the innocency of the said *Ethelbert*, and to mitigate the hainousness of the Fact, gave the tenth part of his Goods to the holy Church, and to the Church of *Hereford*, in the remembrance of this *Ethelbert*; and afterwards went up to *Rome* for his Penance, where he gave to *Peter's* Church (so called) a penny through every House in his Dominion, which is called *Peter's pence*, or *Rome's shot*, and there was transformed from a King to a Monk, and this was 794. Years after Christ; so was not set up by Christ and his Apostles. See *Selden's History of Tythes*.

This Pope *Adrian* bestowed cost on Altars, dead mens Tombs, Bones and Steeple-houses; he attributed more worship to Images then ever any did, and wrote a Book of the honour and profit of them, and appointed them instead of Scriptures, to be Lay mens Calenders. He condemned in a Council, those that detested

sted Images. This *Adrian* cloathed the Image of *Peter* all in silver, and covered the Altar of *Paul* with a Pall of Gold, and this Pope set up Tythes 794. Years after Christ.

In the Year 797. after Christ, *Alchwin* (School-Master to *Charles* the Great, in his Letter to the said *Charles*, who was a Romish Emperor, and had ordained Tythes to be paid) wrote touching the Exaction of Tythes, which he calls *jugum decimarum*, that is The Yoke of Tenths, and Exaction of something from every house of the *Huns* and *Saxons* who were but then lately conquered by the said *Charles*, and had newly made profession of the Christian Faith, And the said *Alchwin* further advised in his Letter for the Christian Cause, to omit it among them, and not to put the Yoke of Tythes (as he said) upon the people, and not exact something from every house but to shew that we are the Apostles sent of God and Christ into the World to preach; and rather to give to them that ask or want, then to exact Tythes; for it is better to lose them, then to destroy the peoples Faith, See *Selden's History of Tythes*.

King *Athelstone*, King of the *West-Saxons*, about the Year 940. to pacifie the Ghost of his murdered Brother *Edwin* (to whose death he is said to have consented) did not only undergo



dergo seven years pennance, but also built certain Monasteries, and made a Law, that people should pay Tythes (viz. himself, his Bishops and Officers) hoping thereby to expiate his sins; These following are the words of the Law. *Book of Martyrs*, p. 193. vol. 1.

*I Athelstone King, Charge and Command all my Officers through my whole Realm, to give Tythes unto God, of my proper Goods, as well in living Cattel, as in Corn and Fruits of the Ground, and that my Bishops like wise of their proper Goods, and mine Aldermen, and mine Officers, and Head men shall do the same. Item, This I will, That my Bishops and Head-men do declare the same to those that be in their Subjection, and that to be accomplished at the term of St. John the Baptist. This was in the time of Popery.*

*Edmund King of England ordained Tythes to be paid for every Christian man, in the Year 941. Book of Martyrs, vol. 1. pag. 195.*

*Edgar about the year 959. is said to have confirmed the payment of Tythes upon as bad a ground as Athelstone did. See Osburn's Case of Tythes.*

*This Edgar was of vicious life, favourable to the Monks, he displac'd the marryed Priests, and brought in Monks of single life to possess their places: he built and prepared several Monasteries*



Monasteries and Nunneries. He was cruel to Citizens, and a Desflowerer of Maidens: he was joyned in the Act in shedding the Blood of Earl *Ethelwold*, that he might enjoy *Elfrida* his Wife.

*Cannutus* also the first *Danish* King who being guilty of the Blood of *Edward* and *Edmund* Sons of *Ironside*, and Heirs to the Crown, about the Year 1016. confirmed Tythes, and built the Abbey of *St. Bennet* (so called) in *Norfolk*, and in *Suffolk*; he with great Devotion built the Monastery of *St. Edmund*, so called, which Saint he most dreadfully feared; for the seeming Ghost of him often affrighted him; for which cause, as also to expiate the sins of his Fathers, he confirmed Tythes. See *Osburn's Case of Tythes*.

Thus its plain, that Tythes were given for the satisfaction of the sins of the Donor, and to maintain the Popish Clergy to say and sing Mass, to pray for the souls of the Donors.

*Ethelwolve* King of *England*, in the Year 844. in his Devotion to holy Church and Religious Orders, and for the remedy of their Souls, and that their sins might be remitted, he gave the Tythes of all his Goods and Lands in *West-Saxony*, with Liberty and freedom from all servage and civil charge, in the dayes of

Pope *Joan*; which Pope fell in Labour as she was going a Proceſſion (and died) being accompanied with Cardinals, Patriarchs, Arch-Biſhops, Biſhops, Deacons, Monks, Fryars and Nuns.

Pope *Pafchal* about the Year 1110. a Council being held in his time by his order, it was decreed, that it ſhould be Hereſie for any to deny obedience to the Pope; and made a Canon for paying of Tenthſ to Priests, concluding it ſin againſt the Holy Ghoſt, to ſell the Tenthſ; he renewed an Excommunication againſt the Emperor, and thruſt him from his Crown and Princely Title, and provoked his Son *Henry* the Fifth, and armed him to rebel againſt his Father.

The great Decree which ſpeaks moſt plainly, and till which nothing was given forth which did directly conſtitute them, but rather ſtill ſuppoſed them as due by ſome former right, was made at the Council of *Trent*, under Pope *Pius* the Fourth, about the Year 1560. and yet that great Council followed the Doctrine of their Fathers, and ſaid they were due to God, and had no new Authority for their great Decree, which they commanded to be obeyed under the penalty of Excommunication.

But

But notwithstanding the many Laws, Canons, and Decrees of Kings, Popes, and Councils, and Bishops, that every man ought to pay the Tenth part of his encrease, yet was it left to the Owners to offer it where they pleased; which made so many rich Abbeyes and Monasteries. And till the Year 1200. or thereabouts, every one gave their Tythes at their own pleasure; which made Pope *Innocent* the third send his Decretal Epistle to the Bishop of *Canterbury*, commanding him to enjoin every man to pay his temporal goods to those that ministred spiritual things to them, which was enforced by Ecclesiastical Censures. And this was the first beginning of general Parochial payment of Tythes in *England*; and this Pope's Decree is recorded by *Cook* in the second part of his *Institutes*, who saith, *That because the Popes Decree seemed reasonable, it was admitted and enjoyed by the Law of the Nation, the King and People of England being then Papists.*

Yet notwithstanding, our English Parliaments, not willing wholly to forget the poor, for whose sakes Tythes were chiefly given, did make divers Laws, that a convenient portion of the Tythes should be set a part for the maintenance of the poor of the parish forever

2. R. 15, 16. 4. H. 4. as the Statutes at large do witness.

The Pope having brought in Tythes, and made a pretended Title by prescription, set up Courts to recover them, which were called *Ecclesiastical Courts*, where his own Creatures were Judges.

Afterwards *Henry* the Eighth, King of *England*, being a Papist, and believing the Popes Doctrine, as also did his Parliament, That Tythes were due to God and holy Church, made a Law, that every one should set out and pay Tythes.

He made a second Law in his time to the like purpose, in pursuance of the former, and great reason he had, and need there was for them, for having dissolved many Monasteries after he denied the Pope to be the Supreme Head of the Church, and took it to himself; which Monasteries had many Tythes and Rectories appropriated to them, and either had them in his own hands, or sold them to others to be held as Lay-possessions.

And they having no Law to recover them by, the Popes Laws not reaching to Lay-possessions (so called) he was necessitated to make Laws to enforce the payment of them, but still restrained the Trial of Tythes to Ecclesiastical Courts.

After him, *Edward the Sixth*, in pursuance of his Fathers Laws, and upon the same grounds, made another Law for the payment of *Predial and Perional Tythes*, under penalty of double damages and cost, who also restrains the Tryal of them to the Ecclesiastical Courts.

So here you may see the *Papists* were the first that set up Tythes, and forced Maintenance, and the Spiritual Courts, contrary to *Christ* and the *Apostles* in the primitive times.

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#### CHAP. XIV.

The *Papists* Order to allow Whore-Houses.

**V**<sup>7</sup> Hereas the Holy *Roman Christian* Church, which is governed by the Holy Ghost, as a good Mother, being careful over her Children, commands some Things to be followed and observed upon Penalty of Eternal Damnation, and forbids some Things upon the same Penalty, and tolerates some Things to be, for to prevent greater Evils, to wit, *Commen Women*, for to prevent violating of Women, and such like Enormious Crimes; and that such may be in a publick and famous Place or Places, that so by the

H 3                      publick.

publick Ignominy and infamous Reproach of the Place, those who have any Shame or Fear in them should be drawn from Evil; and that those that have neither Fear nor Shame might find their Equals in such Places, and so leave the good unviolated: And upon that Consideration have the Rulers of this City in former Times taken Care, that the City should not perish (as they find upon Record) that others did where publick Places for Common Women were not tolerated; and so have deputed and ordained for that End two Places, to wit, the *Fylsteege* and *Hallsteege*, and have allowed such Persons abovesaid to dwell there, for to eschew a greater Evil, and for nothing else: Now it is mostly thus (God mend it) that Complaints are daily coming before my Lords of the Council, that such Persons do not only dwell in the *Fylsteege* and *Hallsteege*, but every where in this City, almost in every Street by which it happens, that People going with our Fear and Scruple into their Houses (they seeming to be honest Places) many-a Child of good honest Parents comes to be deboured, which is a lamentable Thing, which my Lords of the Council being willing to frustrate, as much as in them lyeth, do therefore Order, Will, and Command, *That now henceforth, none, whoe'er they be, do presume to keep any*  
*Common*

Common Women, except the Lords Officers, who for the Reasons aforesaid are permitted to do it, by the Rulers of this City.

Moreover, That the Lords Officers, which will keep such Lodgings, must dwell in the Pylesteerge & Hallesteerge, & in another **P**lace.

Moreover, That all Common Women be kept to that, (viz.) that they serve every one for Hire, without making Exceptions; and if they do presume to dwell in other Places then aforesaid, they shall be carried from thence publicly by the Lord's Officers, to their greater Shame, and be led along to the aforesaid Places of Pylesteerge and Hallesteerge, with Drums and Pipes; yet are the Officers bound not to proceed thus, till they have first acquainted the Lords of the Council therewith, and so do it by their Advice.

Moreover, That the Lords Officers, finding any suspected Man and Woman drinking together, though either of them unworshiped, out of the aforesaid Places, in a suspected Place by Night, after the Rogues Bill bearing the aforesaid Officers shall fine the Woman one Pound Lords Money, which is about twelve Shillings Sterling; and finding them lye together, either by Night or by Day, out of the said Places, the Woman shall forfeit her upper Garment to the Behalf of the Lords Officers.

Moreover, If there be any one that is minded to keep such a House, as aforesaid, and cannot get a House in the two above mentioned Places, they shall be bound to find out a House for him, which he may be able to pay for; and if there be none, he may come to the Council, and there shall a House be procured for him, which the Council shall buy at the most profitable and reasonable Price.

Also if the Lords Officers should presume to make a Bargain with any such an one, and tolerate them to live out of their Places, or do not observe these Orders, and they, the said Officers, not making their complaint of it to the Council, that they might proceed in the Matter, to remedy the same, then they shall be punishable according to the good Pleasure of the Lords.

Proclaimed and published the 24th of  
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## CHAP. XV.

*Concerning the Religion and Customs of the  
old Britains, before they were Christians,  
and after they were Christians.*

**W**Hent they were Heathens in old time  
in *England*, in their Worship, they  
offered mens Blood, thinking that to be the  
most precious Sacrifice of all others; and when  
the Priest by Lot cast who should die, they had  
all their Brains knockt out at one stroke, and  
then they sought out the vains of the heart, and  
crew out their Blood, and struck it upon the  
head of his Friend, then they hoisted up the  
Sails. *And this they thought pleased their god.*

The *Danes* and *Normans*, in the Pro-  
vince of *Selem*, of every Ninth Year sacrificed  
and killed unto their gods ninety nine men,  
and as many Horses, and Dogs, and Cocks,  
for Hawks, which their gods sent them; and  
said by the same they should please them.

And blind ignorant people the *Britains*, had  
Altars, and they worshipped the Heads of  
great Rivers, *Camb.p.* 698.

*Crysanthus*

*Crysanthus* was Bishop in Britain, and of all his Ecclesiastical Revenues and profits, was wont to reserve for himself but two Loaves of Bread only on the Lords Day, *Camb. p. 84.* But now a dayes neither Bishop nor Priest will think this sufficient, but they would scorn it, being grown so old in oppression.

In the River called *Swale* in *York-shire*, *Augustin* baptized an innumerable multitude of Women and Children, *Cam. p. 136. 137.* Then they had no Fonts.

*Augustin* the Bishop, caused the People to enter into the Water, and they were baptized. And there was no talk of a Cross, nor God-Fathers.

*Paulinus* Bishop of *York*, baptized the Inhabitants of *Nottingham-shire* in the River *Trent*, *Camb. p. 549.* And not in a Font in the Steeple-house; and they baptized men and Women after they believed.

In the first plantation of Christianity among the Gentiles, such only as were of full Age, after they were instructed in Christian Religion, were admitted to Baptism, and that but twice in the Year, at *Easter* and *Whitsuntide*, except upon urgent necessity, *Cambd. pag. 708.*

In *Northumberland*, *Paulinus* baptized many thousands at a River. Here was no Font.

King *Sigbert* preferred them in old time,  
that

that preached the Gospel, Worldly wealth, and riches descended by inheritance ; but they refused and contemned them, saying, *It became not them to embrace other mens riches, who for Christ's sake had forsaken their own.* Cambd. Record of Ireland. p. 67. 68.

And the Bishops of *Britain* seemed no less to have despised riches, and were but poor, and had nothing of their own. But now they are altered from that, who will take all they can lay their hands on, and imprison and persecute them they do not preach to, if they will not give them goods and money ; and so will have both their own, and other mens, but forsake neither for Christ's sake.

King *Agbarus*, being grievously diseased in his Body, and incurable by the skill of man, was cured by *Thaddeus*, one of Christ's Disciples without Medicine ; for which, King *Agbarus* commanded Gold coined and uncoined, to be given him ; but he received it not, saying, *Inasmuch that we have forsaken our own, how can we receive other mens ? This is not like the Pope and the Bishops, with their great Personages and Revenues.*

And the *Irish* Bishops had no more nor no other Rents & Revenues, then three Milch-kine, which the Parishioners, changed for three other Kine when they were dry. *Cambd. p. 116. But the Bishops*

124      *Concerning the Religion and  
Bishops of our Age, and the Priests, are changed  
from them of that Age.*

One *Patrick*, a *Britain* born ( *Saint Martin's* Sisters Son ) he was sold into *Ireland*, where he became a Herdsman to King *Milne*, and he Catechised there in the Christian Faith ; and about that time he cryed out against the shaving of Priests, and said it was *Simon Magus* his shaving and not *Saint Peter's*, *Camb.* p. 10. 108.

*Paulinus* aforesaid, came into *Northumberland* with the King and Queen, and abode thirty six days there, employed wholly in Catechising, Baptising and instructing the People from Morning to Evening ; and being instructed, he baptized them to the forgiveness of their sins, in the River of *Glen*, which was hard by the King's Mannor-House, *Camb. Brit.* 815. Here was no Font used at this time.

One *Malachy* in *Ireland*, was the first that denied Priests should marry ; where *Armaghanus* detested against such voluntary Begging-Fryars, p. 109.

*Robert Abbot* of *Molisme* in *Burgundy* perswaded his own Disciples to live with their handy Labour, and to forsake Tythes and Oblations, p. 110.

At first the Steeple-houses in *Ireland* were built with Timber ; but when one *Malachy* caused

caused them to be built with stone, the People cryed out, saying, *What mean you to bring into our Country this new Fashion? for we are not French.*

The first Duke in *England*, was made by *Edward* the third, who made his Son Duke of *Cornwal*. The title of Marquess came in by *Richard* the second, of late Years. Earls came in by the *Germans*, who ordered the Earls should always give attendance to their Princes, and be at hand in matters of Council. Afterwards came in the Viscounts new title, not heard of with us, till *Henry* the Sixth. Barons signifieth in the *German* tongue, Hard Soldiers. Knights took their Names since the *Norman* Conquest, by serving with Horses. Esquire doth signifie Shield-bearer. Yeoman signifies Free born, or Freeholder, lawful men of Forty shillings a Year of Free-land, Gentlemen; some are from great Families, and some take the Name from being raised in Wealth.

The *Normans* began the first Sealing, with Print and Wax. But before, men made Bargains of Lands and Houses, without Script, Chart, or Deed, and many Tenements were demised with a Spur, or Horse-Curry Comb, with a Bow and some with an Arrow, being given as a token of the thing, *Camb.* p. 444.

And when the King made any free, and granted

621 *Concerning the Religion and,*  
granted Liberty, these were the Words with-  
out writings.

*As free make I thee,  
As Heart may think, to Eye may see.*

The Heathen Priests, under pretence of Religion, wasted the *Britains* Goods; and *Claudius* had a Temple in *Britain*, whom they prayed to as God.

*Canutus* King of *England* and of *Denmark*, said, All things in his Realm was at his Command, and therefore commanded his Chair to be set on the Sea shore, and when the Sea began to flow ( in the presence of many ) he said to the Sea, as it flowed, *Thou art part of my dominion; and the ground on which I sit, is mine; neither was there ever any that durst disobey my Command, and went away free, and unpunished; wherefore I charge thee, that thou come not upon my Land, neither wet the clothes or Body of thy Lord.* But the Sea, according to its usual course, flowing still without any reverence of his Person, wet his Feet. Then he retiring back, said, *Let all the Inhabitants of the Earth know, That vain and frivolous is the power of Kings, and that none is worthy of the Name of a King, but he to whose Command the Heaven, Earth, and Sea (by bond of an*  
*Everlasting*

Everlasting Law) are subject and obedient to,  
And never after that time, set he the Crown  
upon his Head. *Cambd. Brit. p. 262.*

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## CHAP. XVI.

### *Concerning Singing of Psalms.*

**I**N the Year 383. Psalms begun to be sung,  
brought in by *Damasius* Bishop, though  
not turned into Meeter.

*Benedictus* an Abbot of the Monastery of  
*Peter and Paul* at *Witt*, brought with him  
from *Rome* one *John* the Arch-Chanter, who  
first taught in *England* how to sing in the  
Qire, after the manner of *Rome*, *Acts and*  
*Mon. Vol. 1. p. 164. Anno 724.*

### *Laws made by the Saxon Kings in England concerning singing of Psalms.*

In the Year 747. at the beginning of King  
*Edgbert's* Reign, the Synod of Bishops disputed  
the profit of singing of Psalms in the  
Church, and made a Decree, that with a mo-  
dest voice they should sing in the Church, as  
called.

128 *Concerning Singing of Psalms.*

In the Year Nine hundred twenty four, King *Ethelston*, alias *Aicelston*, made a Law, That fifty Psalms should be daily sung in the Church as he called it, for the King.

*Beza* being much diverted with Poetry, made his pastime to become a part of the vulgar devotion: Hence they have been stiled by some, *Geneva Jigs*.

These are the express words of the Injunction given to the Clergy and Laity, by Queen *Elizabeth*.

‘*Item*, Because in divers Collegiate, and also  
 ‘some Parish Churches heretofore, there have  
 ‘been Livings appointed for the maintenance  
 ‘of men and children, to use singing in the  
 ‘Church, by means whereof, the Laudable  
 ‘Science of Musick hath been had in estimati-  
 ‘on, and preserved in knowledge; the Queen  
 ‘willeth and commandeth, that first no alter-  
 ‘ation be made of such assignments of Living,  
 ‘as heretofore hath been appointed to the use  
 ‘of Singing or Musick in the Church, but that  
 ‘the same so remain, and that there be a mo-  
 ‘dest and distinct Song so used in all parts of  
 ‘the Common-Prayers in the Church, that  
 ‘the same may be as plainly understood, as if  
 ‘it were read without singing: And yet ne-  
 ‘vertheless, for the comforting of such as de-  
 ‘light in Musick, it may be permitted that in  
 the



At the beginning or end of Common prayers, either at Morning or Evening, there may be sung an Hymn, or such like Song, to the praise of Almighty God in the best sort of Melody or Musick that may be conveniently devised.

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## CHAP. XVII.

### *Concerning Swearing.*

**T**He Form of words which Christ hath laid down in *Mat. 5.* and the Apostle *James* taught in his general Epistle, *Chap. 5.* is as followeth.

Christ said, *Ye have heard that it hath been said of old time, Thou shalt not forswear thy self,* (which was the false Oath) *but perform thy Oaths to the Lord,* which was the true Oath, which were to be taken before the Judges, Officers and Magistrates, to end Controversies, and be performed to the Lord. But Christ said, *Now I say unto you, Swear not at all, but let your yea be yea, and nay nay; for whatsoever is more than this, cometh of evil.* Therefore this yea, yea, and nay, nay, wherein Christ

I

double

doubles his words to make them of force, sets them over and above an Oath.

And also in *1 Cor. 5. 12.* the Apostle taught, and said, *Above all things, my brethren, swear not at all, neither by Heaven, nor by Earth, (mark) nor by any other Oath; but he also sets up that which is above an Oath, which is Christ's words, Let your yea be yea, and ray nay, which form of sound words the Apostle doubles (as Christ did) when he said, in his repeating over Christ's words, Ye shall Swear no Oath, lest ye fall into condemnation. These are the Commands of Christ and the Apostle, which we are to stand by, to wit, yea, yea, and nay, nay.*

*Some Examples of the Primitive Christians, and Holy Martyrs that kept the Commands of Christ and the Apostles, which spoke the Truth, and both denied, and gave their Testimony against Swearing.*

*Polycarpus, a Martyr, who was, as it is said, John's Disciple, and Bishop of Smyrna, being eighty nine years of age, when he was required by the Proconsul to swear, he denied it, and said, he was a Christian. So it appears, at that time*

some Christians did not swear. *Ath. and Mon.*  
fol. 55. Vol. 2.

And also *Basilides* Martyr, who was an Officer among the Souldiers, being required to swear before a Judge, said plainly, That it was not lawful to swear, *Lib. 6. Chap. 6. Pag. 29.* So it appears plainly, That it was the Mark of a Christian not to swear.

And the *Waldenses*, whose Names are so famous amongst the Reformed Churches, and who are said immediately to succeed the Apostles, and were the most ancient and true Protestants, professed it to be no wayes lawful for a Christian to swear. And Bishop *Usher* late of *Armagh*, Primate of *Ireland*, pleaded their cause against the Jesuits, in his Book *De Successione*, chap. 6.

The Ploughman in his Complaint, saith, Lord thou gavest us a Command of Truth, in bidding us to say yea, yea, and nay, nay, and swear nothing: but Lord, he that calls himself thy Vicar on Earth, hath broken thy Commandment; for he maketh a Law, and compelleth men to swear, *Book of Martyrs, Vol. 1. p. 527, 528.*

And *John Wickliff*, whose works are so much esteemed by the Protestants, his judgment was, That all Oaths which be made for

any Contract or civil Bargain betwixt man and man, be unlawful; and *John Hus* and *Jerom of Prague* were burnt (for holding his Opinion) by the Papiſts, *Fol. 653.*

And *Walter Brute*, who was a Teacher of God's People, ſaith concerning Swearing, I believe and obey the Doctrine of Almighty God, and my Maſter Chriſt Jeſus, which teacheth, that Chriſtian men in affirming the Truth, ſhould paſs the righteouſneſs of the Scribes and Pharifees of the old Teſtament, or elſe he excludes them from the Kingdom of Heaven; for he ſaith, *Except your righteouſneſs exceed the righteouſneſs of the Scribes and Pharifees, you cannot enter into the Kingdom of Heaven;* and as concerning Oaths, he ſaith, *It hath been ſaid by them of old time, thou ſhalt not forſwear thyſelf, but perform thy Oaths to the Lord;* but *I ſay to you now, Swear not at all;* but let your yea be yea, and nay, nay; for whatſoever is more then theſe cometh of evil. And therefore as the perfection of the ancient men in the old Teſtament, was not to forſwear themſelves, ſo the perfection of Chriſtian men, is not to ſwear at all; becauſe they are ſo commanded of Chriſt, whoſe Command in no caſe muſt be broken.

*Origen* ſaith, It behoves a man, who lives according

according to the Gospel, not to swear at all.

And *Jerom* an ancient Father, and Teacher of the Church, which the Protestants own, saith, That the great Evangelical sincerity and truth admits not of an Oath, since every true saying is equivalent thereunto.

*Theophylact* an ancient Father of the Church, whom the Protestants own, saith ( *Mat. 5.* ) concerning Oaths, Learn hence, that under the Law it was no evil for one to swear; but since the coming of Christ it is evil, as is Circumcision, And was it not the Principal solution given by *Ambrose*, That a Christian should not swear at all.

And Bishop *Gauden* saith, a true Christian's Oath is needless; and an evil mans Oath is worthy of no more credit then a Lyar, p. 17. 41. of his Book concerning Swearing.

*Otho* Bishop of *Bamberg* in *Germany*, and *Basilus* of *Calcedo*, refused to swear; and afterwards there was an Act granted to tender Christians, that their yea and nay might be taken to testify the truth, instead of an Oath; and the *Essaens* amongst the Jews, refused to swear, as *Iosephus* witnesseth, Likewise *Basil* commends *Chimas* a famous Greek, who suffered a Fine of 3 Talents, rather then he would save it by swearing, to the loss of his honour,

And also in Queen *Mary's* dayes, many that suffered Martyrdom, refused to swear

And in *Matth.* 18. 17. Christ saith in the Gospel times to the Church, that by the mouth of two or three Witnesses every word may be established, and not in the mouth of two or three Swearers; and this Christ spoke in matter of differences that might happen among Christians; but said nothing of an Oath, for Oathes he forbade before.

*The Examination of William Thorpe Martyr, in the days of King Henry the Fourth, Anno Dom. 1407 concerning Swearing.*

The Arch Bishop said, Lo it is certified against thee, that thou preachedst openly at *Shrewsbury*, that it is not lawful to Swear in any case. *Book of Martyrs*, p. 701. Vol. 11.

*Thorpe* said, I preached openly, that it is not lawful in any case to swear by any Creature, and that by the Authority of the Epistle of *St. James*.

Then the Clerk asked me, if it were not lawful to a Subject, at the bidding of his Prelate, to kneel down, and touch the Holy Gospel-Book, and kiss it, saying, *So help me God, and this Holy Doom.*

And

And I said to them, Sirs, ye speak here full generally and largely; What if a Prelate commandeth his Subject to do an unlawful thing? should he obey thereto?

The Arch-Bishop said, That a Subject ought not to suppose that a Prelate will bid him do an unlawful thing.

*Thorpe* said, But to our purpose: And I related that a Master of Divinity had said, That it was not lawful either to give, or take any charge upon a Book, for every Book is nothing else but divers Creatures, of which it is made: Therefore to swear upon a Book, is to swear by Creatures, and this swearing is ever unlawful. This sentence witnesseth *Chrysostome* plainly, blaming them greatly that bring forth a Book to swear upon, charging Clarks that in no wise they constrain any body to swear, whether they think a man swear true or false.

And the Arch Bishop and his Clarks scorned me, and blamed me greatly for this saying, and threatned me with great punishment except I left this opinion of not swearing.

And then I said, this is not my opinion only, but it is the opinion of Christ, and St. *James*, and of *Chrysostom*, and of other Saints.

And the Clark said to me, Wilt thou submit thee here meekly to the Ordinance of holy

Church, and lay thy hand upon the Book, touching the Holy Gospel of God?

And I said, have I not told you here, how that I heard a Master of Divinity say, that in such a Case it is all one, to touch a Book, and to swear by a Book?

And the Arch Bishop said, There is no Master of Divinity in *England* so great, but if he hold this opinion before me, I shall punish him, as I shall do thee, except thou swear

And I said, Was not *Chrysoſtom* an Entensive Doctor?

The Arch-Bishop said, Yea.

And I said, If *Chrysoſtom* proveth him worthy of great blame that bringeth forth a Book to swear upon, it must needs follow, that he is more to blame that sweareth upon that Book.

The Clark said, Lay thine hand upon the Book touching the Holy Gospel of God. *(Here the ignorance of the Papists may be seen, who believed the Letter was the Gospel; And those blind Protestants and Professors in our age still hold the same.)*

I said, I understand, that the Holy Gospel of God may not be touched with mans hand.

The Clark said, I said not truth &c.

I said, By Authority of St. *Hierome*, the reading of the Letter is not the Gospel, but the  
belief



belief that men have in the Word of God, that is the Gospel that we believe, and that is the vertue of God's Word; and *Davia* saith, *Through the Word of God the Heavens were formed.*

In the year 427. King *Hunderick*, in the time of the Ten Persecutions, put an Oath to the Christians, and they refused it; but some amongst them being simple men, was willing to take it; and the King said unto them which would have taken the Oath, Because that you, contrary to the Rule of the Gospel, which saith, *Swear not at all*, would have sworn, the Kings will is, that you shall never see your Churches more, but shall be banished into the wilde nels, and never perform any Ministerial Office more; and there you shall Till the ground; and the King said to them that refused the Oath, You shall be immediately sent away to the Isle of Cross, to hew timber for Ships, *Exsch. p. 80.*

The Christians that were put to cruel tortures by the Papists, in the Valley of *Piedmont*, about the Year 1655. of which a particular Relation is herein following; one of the Articles against these Christians was, that they could not swear at all.

*Pontius*, of the age of fifteen years, was cruelly tormented, and martyred by the Heathen  
in

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in the primitive times, because he could not swear. *And many now in these dayes suffer much for the like cause: The false Christians would have People swear like the Heathen.*

CHAP. XVIII.

*Concerning the Title of Doctors, and concerning their Habits.*

**A**Bout three hundred years ago, then the Name and Title of Doctor began to be conferred solemnly: It was an Article of *John Wickliffs* (condemned at *Constance*) that Graduations and Doctor-ships in Universities and Colledges, as they were in use then, did conduce nothing to the Church.

The *Genevians* in their Annotations upon *Rev. 9. vers. 3.* where the Locust came out of the Smoke, say, they were and are false Teachers, Hereticks, and world y subtil Prelates, with Monks, Fryars, Cardinals, Patriarchs, Arch-Bishops, Doctors, Bachellours and Masters.

*Didonavius* in his Book called, *Altare Damascenum*, p. 891. saith, that Hoods, Tip-

pets and Square-Caps, were introduced by Antichrist to promote his Splendor.

*Philpot* chose rather to be secluded the Convocation of the Clergy, then to wear a Hood and Tipper.

*Stat. Ared Oxen. Tit. 14. Parag. 1.* The words of the Statutes are in English thus: *It is ordered that all Heads of Colledges, all Fellows and Schollars, wear black, or sad coloured Clothes; and all that are initiated into holy Orders; as it becomes those of the Clergy to do.*

There were of old a certain sort of People among the Jews, called *Chamarims*, or Black-coats as it may be read in *Exod* the 5th: But our Translators have rendered them Priests instead of *Chamarims*; which Priests were smitten by the Heathens black Sacrifices.

## CHAP. XIX.

*Concerning the Heathen Idolaters naming their Dayes and Moneths.*

**T**He old Pagan-Saxons in their Idolatry, were the first that brought in the Names of the Dayes, which those called Christians have retained to this day; for they adored I-  
dole

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Idols, and unto them offered Sacrifices, and worshipped the Planets, See Verstigan's *Antiquities*; and Cambden's *Brit.*

As touching the Idols which these Saxons adored they were divers; and though they had many, yet seven among the rest they especially appropriated unto the seven Dayes of the Week.

That day which is the First Day of the Week, they worshipped the Idol of the Sun, which was placed in a Temple, and there Sacrificed unto, and to the special adoration of which Idol, they gave the Name of *Sunday*.

The second Day of the Week they dedicated to the Idol of the Moon; and from whence these called Christians retain the Name of *Monday*, instead of *Moonday*.

The next was the Idol of the Planets, was the Idol of the *Tuisio*, who was the first and chiefeest man of Name among the *Germans*, unto whom the Name of *Tuesday* was especially Dedicated.

The next was the Idol *Woden*, whom the Saxons honoured for their God of Battel. And after this Idol these called Christians do yet call the fourth Day of the Week *Wednesday*, instead of *Woddensday*.

The next was the Idol *Thor*. from whence  
the

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the Name *Thursday* is retained, instead of the fifth Day of the Week.

The next Idol was the Goddess *Friga*, to which Idol they dedicated the sixth Day of the Week, and called it *Friday*, which is retained to this Day.

The last day was the Idol *Seater*, from whence is called the seventh Day, *Saturday*.

And as these called Christians have followed the Heathens Examples in naming their Days, so they followed them in naming their Months; for the Heathen they called *Mars* the God of Battel, and from thence they called the first Month *March*.

And *Venus* they called the Goddess of Love and Beauty, and from thence they called the second Month *April*.

And *Maja* a Heathen Goddess called *Flora*; *Flora* and *Cloris* were called the Goddesses of Flowers; unto *Maja* the Heathen Idolaters used to sacrifice; from thence was the third Month called *May*. And upon the first day of the same Month they used to keep *Floralia* Feasts to the two Goddesses of Flowers, viz. *Flora* and *Cloris*; and *Flora* was a Strumpet in *Rome*, that used on the first Day of that Month to set up a May pole before her Door to entice her Lovers: From whence came May-poles and May Day to be since observed by these called Christians.

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And *Juno*, whom the Heathen called the Goddess of Kingdoms and Wealth; from th is *Juno* the fourth Month was called *June*.

And *Julius Caesar* a Roman Emperor, in honour to him was the fifth Month called *July*.

And in honour to *Augustus Caesar* an Emperor, was the sixth Month called *August*.

And four of the other Months are called after the Latine Names; as, *September* for the seventh Month; *October* for the eight; *November* for the ninth; *December* for the tenth.

And one *Janus* a King of Italy, was for his Wisdom pictured with two Faces, whom they honoured as God; and from this name *Janus* was the eleventh Moneth called *January*.

And *Saturnus*, *Pluto*, *Februs*, were called the gods of Hell, who the Heathen said had the rule of the evil spirits there; and from *Pluto Februs*, was the twelfth Moneth called *February*. And by all these Idolatrous Names do these called Christians call their Dayes to this day, which is contrary to the Scriptures, the Prophets and the Apostles.

The Saxons also had a Goddess (whom they sacrificed to in the Moneth of April) called *Eoster*: Hence they called *April*, *Eoster* Moneth; and hence in process of time came *Easter*, Pag. 135. *Camb. Brit.*

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## CHAP. XX.

### *Concerning Burying-places.*

IN the Year 1198. *Gaudentius de Mor.*  
 (See *Justin*, Part 1. Chap. 26.) proves  
 that they did of old bury privately their dead  
 in their Grounds; which custom was taken  
 away by Pope *Innocent the third*, who de-  
 creed that none should be buried in unconse-  
 crated, places; and then after, People began  
 to desire to be buried within the Church, out  
 of a Superstitious respect to the Saint whose  
 Name that Church did bear, and because their  
 Kindred & Relations did pray for them there;  
 besides, they hoped to be benefited by the me-  
 rits of the Martyrs. And it may be read in  
*Austin, de cura pro Mortuis*, chap. 5. That the  
 Body of her believing Son might be buried in  
 the Church of the Martyrs, for so much as she  
 did believe that his Soul did reap benefit  
 through the merits of the said Martyrs. And  
 about this time the Clergy began to appro-  
 priate to themselves the prerogative of ta-  
 king money to let People be buried in  
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It was one of the Articles of the *Waldenses*, That the use of Church yards is superfluous, and invented only for lucre sake; and that it was no matter, in what ground any one was laid or buried. *Bish. Usher de Succes. Eccles. Chr. c. 6.*

## CHAP. XXI.

### Concerning Ministers.

**W**Hen Christ bid them go into all Nations, he bid them wait at *Jerusalem* until they were endued with power from on high; and they were not to go to be seven years at Colledges, as they are now, like an Apprentice; but some of them were Tradesmen, as *Moses* was a keeper of Sheep, and *Jacob* was a keeper of Sheep, and *David* was a keeper of Sheep, and *Elisha* a Plough man, and *Amos* a Heardsman, and *Peter* and *John* Fishermen, and unlearned men, and *Paul* a Tent-maker.

And the Teachers of the *Waldenses* were said to be *Weavers* and *Coblers* of which, when they were told of it, they replied, they were not ashamed

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med of their Priests, because they laboured  
with their hands, according to the Example of  
the Apostles.

## CHAP. XXII.

*Concerning Marrying with the Ring.*

**I**T was the *Romans* that first brought up  
marrying with a Ring, it being their pra-  
ctice and custom, that the man should give in  
token of good-will a Ring unto the woman,  
*Alex. Gen. Lib. 2. Antiq Romans, p. 72.* And  
before they would begin the Ceremonies of  
their Contract, the man procured a Southsay-  
er, and the woman another, to cast their For-  
tune; and the token or sign that these Southsay-  
ers accounted most fortunate, was a Crow. And  
this practice of marrying with a Ring do these  
called *Christians* retain to this day, amongst  
many other of the Heathen Idolatrous pra-  
ctices.

And this practice is contrary to the practice  
of the holy men of God in the Scriptures; for  
*Boaz* took *Ruth* to Wife before the Elders  
of the People, and said, *Ye are Witnesses this*  
*day, that I take Ruth to Wife; and the*  
*People said, We are Witnesses this Day,*  
*and the Lord make the woman in thy house,*  
*like the house of Rachel, &c. and that is a*

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mayst do worthily in Ephrata, and be famous in  
Bethlehem. And of the stock of *Doeg* came  
Christ. *Amos 4*

And *Iaazab* was to take Witness, and write  
in a Roll when he went to the Prophets. So  
*here (you may see) was no Southsayers nor*  
*Rings used.*

### CHAP. XXIII.

*Concerning Churches and Universities,*  
*so called.*

AND the Names that the Papists gave the  
Steeple-houses, are still used by Pro-  
testants; they called their Churches Cathedral  
Churches, and Kings Chappel, and Queens  
Chappel.

And Pope *Felix* the third, he decreed, that  
Churches should be dedicated to the Saints;  
and so they came to be called, one Christ's  
Church, and another they called Saint *Peter's*  
Church, and another *St. Paul's* Church, and  
another they called *St. James's* Church, and  
another Saint *George's* Church, and Saint *Bene-  
dict's* Church, &c. And them called Protestants,  
calls them so still.

And the Protestants still call the Colledges  
by the same Names the Papists gave them,  
who first set them up.

The Papists called them *Christ Church*  
Col.

Colledges, *Emmanuel Colledge*, *Trinity Colledge*, *Corpus Christi Colledge*, that is the Body of Christ Colledge; *Iesus Colledge*, *Brazen-nose Colledge*, *Magdalen Colledge*, *All-Souls Colledge*, *Saint John's Colledge*.

The two Universities, as they are called, were founded by Popish *Saxon* Kings, and other Kings, Bishops, and other men and women.

*Tindal*, who was a Martyr, said (concerning Universities) that whosoever ordained Universities, be it *Alexander at Halis*, *St. Thomas* or any other, he was a Star that fell from Heaven to Earth; for there are brought in (said he) moral vertues, for Faith; and Opinions, for Truth; and said, they are a confused cloud. *Tindal in his Book of the Revelation of Antichrist.*

#### CHAP. XIV.

*How the Bishops and Clergy heretofore, have been the cause of cruel Laws against those that differed from them, whom they called Hereticks.*

**E** *Rasmus* testified, that for above four hundred years after Christ, the Bishops did not seek the help of the Emperors against the

Hereticks; and when they did seek it against the insufferable wickedness of the *Donatists*, it did not please the good people, that they should then seek the help of the Civil Powers; for they then judged that it became not the Bishops to use any other weapons, or to have any other help then the Sword of the Spirit, the Word of God: although the evil was incurable, yet would they have excluded it by Excommunication, which is said to be the greatest Judgment or Punishment that then the Church had.

The Histories also sheweth, how that some of the Clergy have said, That the Princes ought to kiss the Son, and to use their power for to preserve and defend Religion against all their Enemies, though their Lands should therefore be spoiled.

In the year 553. *Pelagius* Bishop of Rome, instituted first of all, that Hereticks and Apostates should be forced by external compulsion. And *Clement* the fifth made Laws that Hereticks should be burned.

*Cerandus Naxiomaus* sheweth, how that the Laws for putting Hereticks to death came not by the free-will of the Emperors, but through the earnest importuning of Bishops, whose constant recourse was burden to the Emperors, so that finally, they

obtained what they desired; but when the Clergy could not prevail with one Emperor, they excluded him out of *Italy*, and excommunicated him, and brought him in suspension, and freed the Subjects from the Oath, and stirred them up against the Power. And thus have the Clergy handled, when they could not have their wills.

And it might be soon fully manifested, how that it hath been the old thirsty soldiers, with others of the Clergy, that have provoked Kings, and potentates of the Earth to cruelty, and who have counselled them to make bloody Laws. like the Bishop *N. Martin*, who in his Sermons spake unto the Emperor, and said, *Oh Emperor, give me a Land cleave of Hereticks, and I will give thee Heaven; help me against the Hereticks, and I will help thee, O subdue the Persians thine Enemies.*

In the years 1538, and 1546: In like manner the Inquisitors and Clergy stirred up the Emperor, the Kings of *Spain* and *France*, to terrible Persecution, laying it upon their consciences to quit themselves severely against Hereticks, if they would escape the Lords reproof.

In the year 1545, Pope *Paul* the third, counselled and entreated the Emperor *Charles*, and King *Ferdinand*, to compel the Protestants to forsake their Error.

## CHAP. XXV.

*How since the Apostacy from the Truth, the Pope, Kings and Rulers make Ministers; and none must preach, except they have a Licence from them.*

**I**N the dayes of King *Henry* the Fourth, it was agreed upon by the King and the Bishops, with other Lords, that no man w<sup>th</sup> in this Realm, or other the King's Majestie's Dominions, presume to take upon him to preach privily or otherwise, without special Licence of the Ordinary of the same Place, *Statute ex Offi. in Reg. Hen. 4.*

And in the Dayes of the same King *Henry* the fourth, Constitutions were made by *Tho. Arundel*, Arch-Bishop of *Canterbury*, and others, That no Person (being authorized to preach) should take upon himself to preach in *English* to the Clergy and Laity, except he first present himself, and be examined of the Ordinary of the Place.

For first, the King he nominated who should be Bishop of such a Diocess, and then being presented to the Pope, he was to approve of him; and being approved, he was consecrated  
by



by the Arch-Bishop in *England*: But when King *Henry* the Eighth cast off the Pope, then it was enacted by King and Parliament, that no Bishop should be commended to the Pope, but that the King should both nominate them, and approve of them to be sufficient Ministers.

In the Year 1547, in *Edward* the sixth's Time, Injunctions were set forth, That none should preach except sufficiently Licensed.

In the Reign of King *James* Injunctions were made, That none should preach, except they were lawfully Licensed thereunto by the King or the Bishop, Fox *Act & Mon.* Vol. 2.

And likewise in the Days of Queen *Mary*, none were to preach, but such as should be licensed or Allowed by her Authority, or by the Arch-Bishop, &c. or by the Universities of *Oxford* and *Cambridge*, Anno 1. *Mary* Part 1. C. 1.

In the Year 1559, Injunctions were likewise made in the first Year of Qu. *Elizabeth*, that none should appear to preach, nor be admitted thereto, but such as should be Licensed thereto by the Queen, or the Arch-Bishops or Bishops. And thus followed the Papists, who were the first that set up this Order.

In the Year 1641, the Parliament made an Ordinance to give Power to the *Presbyter-Assembly* of Divines, for the Ordination of Mi-

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nisters, according to the Directory for Ordination; and they gave the Assembly of Divines Rules for Examination of them they ordained.

He that was to be ordained, was to bring a Testimony that he had sworn, and taken the Covenant of the three Kingdoms, and how long he had been in the University, and what Degrees he had taken, and whether he was twenty four Years old, &c. Note, *This was upholding Popery still, notwithstanding there was a Pretence of Reformation.*

And an Ordinance was made by Oliver Cromwell and his Council, for Approbation of publick Preachers; and for this End Commissioners were appointed, and were authorized to judge of the Ability and Fitness of any Man, before he was admitted to any publick Place to preach, O. C. 1653. Can. 39. and Can. 57.

## CHAP. XXVI.

*Concerning the Priests turning as the Rulers turned, to every Power that came up, rather then they would loose their Benefices; and how they petitioned several Parliaments and Rulers, that they might have their Tythes paid them, & that they would suppress the People called QUAKERS.*

**I**N the Year 1531, Pope Julius being angry with the King of France, sent King Henry the Eighth the Cap of Maintenance and the Sword, and gave him the Title of *Christianissime*, that is, *The most Christian King*.

And because King Henry wrote a Book against Luther, the Pope gave him the Title of *Defender of the Faith*.

In the Year 1531 (being the twenty second Year of Henry the Eighth) Tindal did translate the New-Testament into *English*; for reading of which many were sharply punished; and the reading of it was forbidden by the Chancellor of England; and the *Papist* Bishops then in Power, caused all the Books to be brought into *Pauls-yard*, and there to be burned; and the

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the said *Tindal* was shortly after burn'd beyond Sea for translating the same.

In the same Year one *Campius* being sent Legate from the Pope into *England*, was at first in great Request with King *Henry* the Eighth, and had many Honours conferred on him, and great Benefices; but the King taking Dislike of the Pope's Proceedings with him concerning a Divorce, who had marryed the Relict of his Brother, and would have had a Divorce, but the Pope's Mind changed, and caused it to be burnt; at which the King was troubled, and caused an Act to be made, that no more Anna's should be paid for Bulls or Pardons to the Pope, nor no Appeals be made to him, but that all should appeal to the King for Pardon.

About this Time the whole Clergy of *England* was charged by the King's Council to be in a *Præmunire*, for supporting and maintaining the Pope's Power, and were called to answer in the King's Bench; but before their Day of Appearance came, they in their Convocation concluded an humble Submission in Writing, and offered the King One hundred thousand Pounds to pardon them; which after some Labour the King promised them Pardon; in which Submission the Clergy called the King Supreme Head of the Church, *Exeque* *Chrou*.  
This

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This Pardon was signed by the King's Hand (mark) *The King turning, and d'nying the Pop's S<sup>u</sup>premacie, the Pri'st's turn and d'ny their old Head of the Church, call'd Peter's Successor.*

And in the Year 1535, the Pope's Authority in *Engla<sup>d</sup>* was abolished by Parliament; and about two Years after, an Act was made, which gave the King all Religious Houses, and all their Lands and Goods.

And then an Oath was ministred to the Clergy, which they took:

*That they should renounce the Pop's Authority, and swear to be true and faithful to the King, his Heirs & Successors, of Life and Limb, and to live and to dye with him, against People; and to acknowledge their holding Bishopricks of the King only, beseeching him to make Restitution of the Temporalities of the said Bishopricks: —*

So God me help, and all Saints, said they.

About this Time the Bible was first permitted to be read in *English*; and Injunctions were set forth by the Lord *Cromwel*, That the Creed, Lord's Prayer, Ten Commandments, and Articles of the *Christian* Faith, should be read in *English*, which caused Twenty Thousand People to rise in Arms in *Lincolneshe*, being headed by a Monk and others, and they were scarcely appeased, but there arose Forty Thousand in the North, where on one Side of

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their Ensigns they had Christ hanging on the Cross, and on the other Side the Cup and Bread of the Sacrament ; but they were suppressed.

In September 1537, by the special Motion of the aforesaid *Cromwel*, all the Images unto which were made any special Pilgrimages and Offerings, were taken down and Burnt , and forthwith by the Means of the said *Cromwel*, all the Orders of Fryars and Nuns, with their Cloisters and Houses, were suppressed and put down.

After all this, and notwithstanding this Reformation, Popery had so much Power in the Hearts both of King and People, that one *Nicholson*, alias *Lambert*, being accused for denying the Presence in the Sacrament, he appealed to the King, and the King heard him openly ; but all would not do : neither would the King pardon him ; and shortly after he was drawn to *Smithfield*, and there burnt ; and this was done about the thirtieth Year of his Reign.

And in the thirty seventh Year of his Reign, the Parliament gave him all the Colledges and Chantries.

And one *John Smith* was burnt in *Smithfield*, and one *Andrew Howet* a Taylor, for denying the Real Presence in the Sacrament.

And

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And further, in the thirtieth Year of his Reign, was set forth by the Bishops the Book of six Articles, condemning all for Hereticks, and to be burnt, that should hold,

1. That the Body of Christ was not really present in the Sacrament after Consecration.

2. That the Sacrament might not truly be administered under one kind.

3. That Priests entered into holy Orders, might marry.

4. That Vows of Chastity, entered into upon mature Deliberation, were not to be kept.

5. That private Masses were not to be used.

6. That Auricular Confession was not necessary in the Church.

These Articles, and the Penalty annexed unto them, were call'd a Whip with six Strings, which Penalty was, they were to be burned to Death, and forfeit their Estates real and personal to the King.

After King *Henry* the eighth succeeded *Edward* the sixth, Son to King *Henry* the eighth, in whose Time new Injunctions were set forth for pulling down and removing all Images out of Churches; also Homilies were appointed to be read for Peoples Instruction, and that the Sacrament should be ministered to Lay People in both kinds; also Marriage was allowed to the Clergy; Auricular Confession

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was forbidden, and Prayer for the Dead; and in his fifth Year the Book of Common Prayer was established.

After King *Edward* succeeded Queen *Mary*, about whose coming to the Crown there was some Combustion, to whom first the *Sussex* Men resorted, who being alwayes forward in promoting the Proceedings of the Gospel, and promised her their Aid, and to help her, so that she would not attempt the Alteration of the Religion which her Brother King *Edward* had established: To make the Matter short, unto this Condition she agreed, and made Promise to them, that no Alteration should be of Religion: Being a *Papist*, and setting Popery up, the People and Priests generally turned that Way; and all Bishops that had been deposed in the Time of *Edward* the sixth, were restored to their Bishopricks; and all Beneficed Men that were marryed, and would not forsake their Opinion, and turn, were turned out of their Livings; and in her Time the Mass was again sung in Latine; and the Pope's Authority was by Act of Parliament restored in *England*; and the Mass commanded in all Churches to be used: In her second Year the Realm was absolved, and reconciled to the Church of *Rome* by Cardinal *Pool*; and the Tithes and Tenths were restored to the Clergy;



Clergy; but this was soon revoked, the Council finding the Necessity of it for the Queen's Support: In her fourth Year Monasteries were begun to be re-edified: The Number of those that dyed for Religion in her Time, which was but six Years, were Two Hundred Fourscore and thirteen Men and Women.

Now see the Oath which the Clergy took to the Pope.

They swore to be *True to Saint Peter, the holy Church of Rome, and to the Pope the holy Father, and to defend it against all Men, and to acknowledge the Rules of the holy Fathers Decrees, which to my Power (say they) I shall keep, and cause to be kept, and all Hereticks and Schismaticks to our holy Father I will persecute to my Power: So help me God and the Holy Evangelists.*

In the Year 1558, Queen *Mary* being dead, Queen *Elizabeth* began to reign, and she with the Advice of the Parliament soon made an Act for Uniformity of Prayer, and Administration of the Sacraments.

And the Title of *Supream Head of the Church* was confirmed to Queen *Elizabeth* by the Parliament, and they gave first Fruits and Tenths to her.

The Supremacy thus confirm'd to the Queen,  
the

the Oath was tendered to the Bishops & others who had been *Papists* in Queen *Mary's* Dayes; and as many as refus'd to take it were depriv'd of their Livings; and of the Number of above Nine Thousand Priests, Bishops, Deans, Prebends, Masters of Colledges, Arch-Deacons, Abbots, who had then been in Place in Queen *Mary's* Time, not above One hundred and Twenty of them refused to take the Oath, but turned from their Religion to *Protestantism*, because the Queen set it up, notwithstanding they in Queen *Mary's* Dayes had burned some Hundreds, because they would not bow to *Papery*.

And in the first Year of her Reign, a Book of Injunctions to the Clergy was published, some of which are as followeth,

*That every Holy-Day throughout the Year, when the People had no Sermon, the Priest should recite the Pater-noster, the Creed and Ten Commandments, to the Intent the People may learn the same by Heart, &c.*

*Item, That they should keep Holy-Dayes.*

*Item, That the Church-Wardens at the common Charge of the Parishioners, shall provide a comely and best Pulpit to be set in a convenient Place, and to be there seemly kept.*

Some of the Articles published in the Year 1610. by the Arch-Deacon of Rochester.

*Whether*

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Whether is your Minister a Preacher Licensed? if yea, then by whom?

Whether doth he bid Holy-dayes and Fasting-dayes?

Item, Whether have you in your Church or Chappel a seemly Pulpit, a decent Communion-Table, with meet Clothes to cover it, a Font of Stone set in the old usual Place, a Communion-Cup of Silver, with a Cover, a large Surplice with Sleeves, &c.

Some of the Articles publish'd in the Year 1636.

1. Whether is your Church or Chappel sufficiently repaired, the Walls and Covering thereof strong and close? Are the Bells unbroken, and their Frames strong and safe, and fit for Use? Are the Windows well glazed, and Floors well paved, and Seats decent, without Dust, in such decent Manner as becomes the House of God.

2. Have you a Font of Stone in the ancient usuall Place, and a decent Pulpit, with a decent Cushion, and a decent comely Surplice with wide Sleeves for your Ministers Use?

3. Have you a decent Communion-Table, and a Carpet of Silk or other decent Stuff? for this Table also a fair Linnen Cloth? And is the said Table covered therewith? &c.

And after Queen Elizabeth, in King James his Time, the Book of Common-Prayer was

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confirmed by the King; and then the Bishops and Clergy in *England*, by the King's Licence, set forth Canons and Constitutions in the Church, some of which are as followeth,

That there should be a *Floore* of Stone in every Church and Chappel, according to former Constitutions.

Also, that in all Churches there should be decent Tables, and covered in Time of Divine Service, with a Carpet of Silk, or other decent Stuff, and in the Time of Administration a fair linnen Cloth on it; and that the Ten Commandments should be set up at the East End of every Church and Chappel.

Also, that a comely and decent Pulpit should be provided in every Church and Chappel.

Also, they set forth a *Form* of Prayer that they should say before Sermon.

And that in Cathedrals and Collegiate Churches, he that administred the Communion on principal Feast-Days, should wear a decent Cope.

And when there was no Communion in Cathedral Churches, they should wear Surplices and Hoods.

Also, that the Letany should be said or sung on Wednesdaies and Fridaies weekly; and that Sandaies and all Holy-Days should be observed.

Also, that Ministers, according to their Degrees,

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*grees, should wear decent and comely Apparel, to have them known to the People, thereby to receive Honour, &c Gowns with standing Collars; and Sleeves strait at Hands, or wide Sleeves, with Hoods, or Tippets of Silk or Sarcenet, and square Caps; also some Ministers were to wear the like Apparel, but no Tippets.*

*Also, that they should wear in their Journeys Cloaks with Sleeves, commonly called Priests Cloaks, with Sleeves, Welts, long Buttons or cut.*

*Also, that no Ecclesiastical Person should wear any Coif, or wrought Night-Cap, but only plain Caps of black Silk, Satin or Velvet.*

*Also, that in publick they go not in their Doublet & Hose without Coats or Cassocks; also, that they wear not any light-coloured Stockings; likewise, that poor beneficed Curates that could not provide themselves long Gowns, may go in short Gowns.*

And in the Time of the Long Parliament (which was ended in the Year 1652.) they having denyed the Common-Prayer, and a Directory for the publick Worship of God being set out in the Year 1644, by a Synod of Priests sitting at *Westminster*; the Generality of the Priests, rather than they would leave their Benefices, conformed to that Power likewise: and the Truth being then broke forth in the People called *Quakers*, the Priests Rage was

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so hot against them, that they joyned together & petition'd the Parliament against the spreading of the Truth in the aforelaid People, and called the Truth Heresie and Blasphemy.

In the Year 1652, A Council of State was called by *Oliver Cromwel*, unto whom the Priests demonstrated their great Willingness to conform to; and in the same Year a Parliament was chosen, which was called the Little Parliament, unto whom the Priests in several Counties presented several Petitions against the People called *Quakers*.

In the same Year was *Oliver Cromwel* made Protector, to whom the Priests were ready also to joyn; the Priests of *Cumberland* petitioned, that some present course might be prescribed for the enforcing the Payment of Tythes and other Dues to Ministers, to which the People in these Parts (said they) are extremely averse.

And *Oliver Cromwel* upheld their Interest, and made an Order how they might sue the People called *Quakers* for Tythes, there being no Ecclesiastical Courts to sue for them in, as it had been formerly ordained they should be sued for in no other Courts.

In the Year 1658, *Richard Cromwell* was made Protector, whom the Priests flockt to as their Rock of Defence, that he, whom they called

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called in their Petition their *Joshua*, might lead  
them into their promised Land, which indeed  
was but a Benefice of Tythes or Augmentati-  
ons; and they told him, that the Gospel was  
bound up in him, and so cleaved to him by  
Flatteries, as they did in all Ages.

And on the twelfth of the eighth Moneth,  
1658, the *Independents* made a Form of Faith,  
in the *Savoy*, and published it.

In which Form of Faith they laid down (in  
chap. 13.) *That they that are united to Christ,*  
*effectually called and regenerated, having a new*  
*Heart and a new Spirit created in them through*  
*the Virtue of Christ's Death and Resurrection,*  
*are also further sanctified, really and personally,*  
*through the same Virtue, by his Word and Spirit*  
*dwelling in them, the Dominion of the whole Body*  
*of Sin is destroyed, and the several Lusts thereof*  
*are more and more weakened and mortified, and*  
*that this Sanctification is throughout in the*  
*whole Man.*

Yet in the Conclusion of the same Article  
they say, *That it is imperfect in this Life, and*  
*that there abides still some Remnants of Corrup-*  
*tion in every Part.* Note, sure the Peoples  
Faith is one with the *Papsts*, who hold a Purga-  
torie; that is, a Place to purge from Sins after this  
Life for the Scriptures say, *As the Trefalls, so it*  
*lies, & as Death leaves us, so Judgment finds us.*

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And in chap. 31. they laid it down as Part of their Faith, *That it was a Sin to refuse an Oath, being lawfully imposed by Authority.* So are in the same Path as the *Papists* & other Apostates from the Truth are in; for Christ said, *Swear not at all*, Mar. 5. and the Apostle *James* said, *Above all Things my Brethren swear not*, Jam. 5.

And then after *Richard Cromwel*, the Long Parliament sate again, under whose Time the Priests were in great Fear they should have lost their Tythes and Maintenance, that they (some of them) got in Arms, but being routed, they petitioned the Parliament for Pardon, and by their Subtilty got them to establish their Tythes, and then they were quiet,

And when the King came in, and the Common Prayer Book was again set up, how many of these Priests turned in the Nation, is well known in the Countries; and some of them cryed, *They would preach in a Surplice, or a Fools Coat, rather then the Gospel should not be preached.* Here you may see the Turn-coat Priests, who minded more their Benefice, then the Gospel.



## CHAP. XXVII.

*A Relation of some of the Cruelties inflicted  
on the Christians by the Heathen.*

AND these called *Papists* have acted their Cruelties upon *Christians*, like unto their Fathers, the old persecuting *Roman-Heathens*, who acted many such Cruelties as follow, though they profess *Christianity* in Words, yet the Actions of the young *Romans* are like the old, who have in their Actions denied *Christ*, who saith, *Love one another.*

One was wrackt unto a Wheel, and beat with a Bulls Pizzle.

One hanged, and her Skin fleyed off.

One bound about a Globe, and her Skin fleyed off her Head and Face.

One had had his Tongue cut out.

One broken in a Mortar.

One bound to a Pillar, his Head downward, and roasted.

One fryed in a Pan.

The Mother whipt, and her Dugs pulled off.

Some sowed up in the Skins of wild Beasts, and worried with great Dogs.

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Some bound to Axel-Trees, and so burned,  
Some thrown to Lyons, Beasts and Tygers.  
One put into a Caldron of boiling Oyl.

Some crucified with their Heads downward.  
Some gored upon Stakes, one End fastned  
in the Ground, and the other End coming out  
of their Mouthes.

Some tossed upon the Horns of wild Pulls.

Some Women stript, and hung by the Hair  
of the Head, and scourged.

Some had their Brains beaten out with Clubs.

Some broiled upon Gridirons.

Some beheaded with the Sword.

Some burned at Stakes.

Some thrown down from Rocks, and broken  
to Pieces.

Some prest to Death with great Weights of  
Lead.

Some stoned to Death.

Some hanged on Gibbets.

Some hung up by the Heels, and choaked  
with Smoke.

Some had sharp Reeds thrust under their  
Nails, and other Parts of their Bodies.

Some hung upon Trees by the Middle, until  
they died of Hunger.

Some hung up by one Hand, with Weights  
of Lead at their Heels.

Some roasted up on Spits by a soft Fire.

Some

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Some naked Women hung up by one Leg  
upon Trees till they dyed.

Some had all their Flesh torn with Claws of  
wild Beasts.

Some were hewn in Pieces with Swords.

Some were sawn asunder in the middle.

Some had their naked Bodies anointed with  
Honey, and then hung up in Baskets, to be  
devoured of Wasps and Flies.

Some Ministers loaden with great Burdens,  
and prickt forward with Swords and Spears.

Some tyed by the Feet, and haled through  
rough Places, till they were torn in Pieces.

Womens Bellies ript open, and Barley put  
into them, and so devoured by Swine.

A Ship set on Fire with fourscore Ministers  
in it.

Some cut in Pieces from the Fundament.

Some had stinking Water, Vinegar and  
Grease poured down their Throats.

Some smothered in Caves on the Mountain.

Some racked until their Bowels brake out.

Some Womens Bellies ript up, and their  
Children trodden under Foot.

Two and two tyed together and slain.

Some had their Bowels pulled out, and put  
into a Balon.

Fourscore slain, and their Quarters set on  
Stakes thirty Miles together.

Some

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Some murdered at the Time and Place of their Worship.

Some had Boots of Oyl put on their Legs over a small Fire. *This was invented by a Monk.*

Some had their Heads miserably torn with Gunpowder put into ther Mouthes, and fired.

Some thrown out at Windows upon Spears.

Some their Bellies burnt till their Bowels fell out.

Some their Ears and Cheeks cut off, and Holes burnt in divers Parts of their Bodies.

Some had their Mouthes slit up to their Ears.

Some had their Eyes bored out.

A Minister had Hens and Geese tyed about his Body, and was torn with Dogs.

Some were tormented in a Trough.

A Minister tormented by a Cat on his Belly.

Some had their Faces plained.

Some had their Arms cut off.

Some had their Noses and Ears cut off, to make Hatbands.

Some had their Eyes twisted out with Cords.

Some had Cords drawn through their Arms and Legs.

Some cast into Dungeons amongst Frogs and Toads.

Some were let down with a Pulley into the Fire by Degrees.

Some had their Hearts pulled out, which the *papists* gnawed with their Teeth. Some

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Some had their Throats cut with Butchers  
Knives, others knockt on the Head with Axes.

Some had their Breasts and Noses pluckt off  
with red hot Pincers.

A Smith had his Brains beat out on an Anvil  
with a Hammer.

Some had their right Hands and Feet crush-  
ed between red hot Irons.

Some were hanged up by one Foot, and  
their Heads and Breasts in the Water.

Some were torn in Pieces by Horses.

Some hung upon Tenterhooks.

Some had their Infants cut out of their  
Wombs, and thrown to Dogs and Swine.

Some were set in the Ground up to the Chin,  
to be starved to Death.

Some were pistolled to Death.

Some thrown down from Bridges into Ri-  
vers.

Some burned with Straw tyed about them  
to cover their Nakedness.

Some buried alive.

A Woman and her Daughter hanged in their  
Hair.

## CHAP. XXVIII.

*An Abstract of the Bloody Massacre in IRELAND, by the Insurrection of the Jesuites, Priests and Fryars, &c. in the Year 1642.*

WHEN their Plots were ripe for Execution, we find their first Proceedings against the *English* various; some of the *Irish* only stripping and expelling them; others murdering Men Women and Children without Mercy; all resolving universally to root out all the *Protestants* out of *Ireland*, so deeply malicious were they against the *English Protestants*, that they would not so much as endure the Sound of their Language.

The *Irish*, when the Massacre began, perswaded many of their *Protestant* Neighbours to bring their Goods to them, and they would secure them; and hereby they got Abundance peaceably into their Hands, whereof they cheated the *Protestants*. refusing to restore them again; yet so confident were the *Protestants* at first of them, that they gave them Inventories of all they had, and digged up their best Things that were hidden in the Ground,  
and

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and deposited them in their Custody: They also got much into their Hands by fair Promises, deep Oathes and Engagements, That if they would deliver them their Goods, they would offer them, with their Wives and Children quietly to depart the Country; and when they had got all they coul, they afterwards murdered them.

Having thus seized upon their Goods and Cattel, ransackt their Houses, got their Persons, stript Man, Woman and Child naked, and so turned them out of Doors, strictly prohibiting the *Irish* under great Penalties, not to give them any Relief; by Means whereof many miserably perisht through Cold, Nakedness and Hunger.

In the Town of *Coleraine* many of these poor People that had fled thither for Succour many Thousands dyed in two Dayes, so that the Living could not bury the Dead, but laid their Carcaes in Ranks in waste and wide Holes, pyling them up as if they had been Herrings.

One *Malden Redman*, deposeth, That she, and divers other *Protestants*, amongst whom were two and twenty Widdows, were first robbed, and then stript naked; and when they had covered themselves with Straw, the bloody *Papists* threw in burning Straw among them,

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them, on Purpose to burn them; then they drove them out into the Woods in Frost and Snow, where many of them dy'd with extream Cold, and those that survived lived miserably by Reason of their many Wants.

Yet though these bloody Villains exercise 1 such inhumane Cruelties towards the poor *Protestants*, they would commonly boast, *That these were but the Beginnings of their Sorrows*; for indeed they made it good; for having disarmed the *English*, robbed them of their Goods, stript them of their Clothes, and having their Persons in their Power, they furiously broke out into all Manner of abominable Cruelties, horrid Massacres, and execrable Murders.

For there were Multitudes murder'd in cold Blood, some as they were at Plough, others in their Houses, others in the High-ways, all without any Provocation, were suddenly destroyed.

In the Castle of *Lisgool* were about one hundred and fifty Men, Women and Children consumed with Fire.

At the Castle of *Montah* were one hundred slain.

At the Castle of *Lullah*, which was delivered to *Mac. Guire* upon Composition, and faithful Promises of fair Quarter, as soon as he



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he and his entered, they began to strip the People, and most cruelly put them to the Sword, murdering them all without Mercy.

At *Liffenskeath* they hang'd and kill'd above one hundred of the *Scottish Protestants*.

In the Counties of *Armagh* and *Tyrone*, where the *Protestants* were more numerous, their Murtherers were more multiplyed, and with greater Cruelty.

*Mac Guire* coming to the Castle of *Liffenskeath*, desired to speak with one *Middleton*, who admitted him in; he first burnt the Records of the County, then demanded one thousand Pounds, which was in his Custody, of one called *Sir William Balfore's*, which as soon as he had, he caused the said *Middleton* to hear Mass, and to swear that he would never alter from it, and then hanged him up with his Wife and Children; hanging and murdering above one hundred Persons besides in that Place.

At *Portendown* Bridge there were one thousand Men, Women and Children carryed in several Companies, & all unmercifully drown'd in the River; yea, in that Country there were four thousand Persons drowned in several Places.

In one Place one hundred and forty *English* were taken and driven like Cattel for many Miles together.

Other

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Other Companies they carryed out to a Place fit for Execution, and then murdered them.

One hundred and fifteen Men Women and Children they sent with Sir *Philem. O'neale's* Pass, till they came to *Portendown* Bridge, and there drowned them.

At another Time one hundred and forty *Protestants* being thrown in at the same Place, as any of them swam to the Shore, the bloody Villains, with the But ends of their Musquets knockt out their Brains.

At *Armagh* *O' Kane* got together all the *Protestants* thereabouts, pretending to conduct them to *Coleraine*; but before they were a Dayes Journey, they were all murdered, and so were many others, though they had Protections from *Philem. O'neale*. The aged People in *Armagh* were carryed to *Charlemont*, and there murdered.

Presently after, the Town of *Armagh* was burnt, and five hundred persons murdered and drowned.

In *Kilboman* were forty eight Families murdered. In one House twenty two *Protestants* were burned.

In *Kilmore* all the Inhabitants were stript and massacred, being two hundred Families; the whole County was a common Butchery; many

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many Thousands perished by the Sword, Famine, Fire, Water, and all other cruel Deaths that Rage and Malice could invent.

At *Casel* they put all the *Protestants* into a loathsome Dungeon, kept them twelve Weeks in great Misery; some they barbarously mangled, and left them languishing; some they hanged up twice or thrice; others they buried alive.

In *Queen's County*, an *English* man, his Wife, five Children and a Maid were all hanged together.

At *Clowns* seventeen Men were bury'd alive; some were wounded and hanged upon Tenter-hooks.

In *Castle-Cumber*, two Boyes wounded and hung upon Butchers Tenters. Some hanged up, and taken down to confess Money, and then murdered. Some had their Bellies ript up, and so left with their Guts about their Heels.

In *Kilkenney*, an *English* Woman being beaten into a Ditch, where she dyed; her Child about six Years old, they ript up her Belly, and let out her Guts. One they forced to Mass, then they wounded him, ript his Belly, took out his Guts, and so left him alive.

A *Scottish* Man they stript and hewed to pieces, ript up his Wife's Belly, so that her Child dropt out. Many other Women with Child

M

they

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they hung up, ript their Bellies, and let their Infants fall out; some of the Children they gave to Dogs.

In the County of *Armagh* they robbed striped and murdered Abundance of *Protestants*, whereof some they burned, some they slew with the Sword, some they hanged, some they starved to Death; and meeting two Women, with six of their Children, and themselves both with Child, they murdered them all, ript open the Womens Bellies, took out their Children, and threw them into a Ditch.

A young *Scottish* Woman's Child they took by the Heels, dashed out its Brains against a Tree. The like they did to many other Children.

*Ann Hill* going with a young Child on her Back, and four more by her Side, they pulled the Child off her Back, trod on it till it dyed, stripped her and the other four Children naked, whereby they dyed of Cold.

Some others they met with, hanged them up on a Windmill, and before they were half dead cut them in Peices with their Skeins.

Many other Protestants, especially V Women and Children, they pricked and stabbed with Skeins, Forks and Swords, flaying, cutting and mungling them in their Heads, Faces, Breasts, Arms, and other parts, yet killed them

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them not, but left them wallowing in their Blood, to languish, starve and pine to Death.

The Castle of *Lisgoole* being set on Fire by these Papists, a VWoman leapt out at a VWindow to save her self from burning, whom they presently murdered; many fled to Vaults and Cellars, where they were all murdered.

One *Jean Addis* they stabbed, and then put her Child of a Quarter old to her Breast, and bid it *Suck English Bastard*, and so left it to perish.

One *Mary Barlow* had her Husband hang'd; her self, with six Children, stript stark naked in Frost and Snow; after which, sheltering themselves in a Cave, they had nothing to eat for three VWeeks but two old Calves Skins, which they beat with Stones, and eat them Hair and all.

In the cold VVeather many Thousands of Protestants, of all Ranks, Ages and Sexes, being turned out naked, perished of Cold and Hunger; Thousands of others were drown'd, cast into Ditches, Bogs and Turf pits; Multitudes miserably burnt in Houses; some that lay sick of Feavers they hanged up; some Men, VWomen and Children they drove in boggy pits, and knockt them on the Head.

Some aged Men & VWomen these barbarous Papists enforced their own Children to drown

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them; yea, some Children were compelled unnaturally to execute their own Parents; Wives forced to hang their own Husbands, and Mothers to cast their own Children into the Waters, after which themselves were murdered.

In *Sligo* they forced a young Man to kill his Father, and then hanged him up.

In another Place they forced a Woman to kill her Husband, then caused her Son to kill her, and then hanged the Son; yea, such was their Malice against the *English*, that they taught their Children to kill *English* Children.

The *Irish* Women that followed the Camp cryed out, *Kill them all, spare neither Man, Woman nor Child.* They took the Child of *Thos. Stratton*, being about twelve Years old, and boiled him in a Cauldron. One Good-wife *Liz* and her Daughter they carryed into a Wood, first hanged the Mother, and then the Daughter in the Hair of her Mothers Head.

In some Places they plucked out the Eyes, and cut off the Hands of the *Protestants*, and turned them into the Fields, where they perished. The Women in some Places stoned the *English* Women and Children to Death. One Man they shot through his Thighs, digged a Hole in the Ground, set him in upon his Feet, filled up the Hole, left out only his Head, where

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he languished to Death. Another Man they held his Feet in the Fire, till he was burnt to Death.

In *Munster* they hanged up many that were called Ministers in a most barbarous Manner. One they stripped naked, and drove him through the Town, pricking him with Darts and Rapiers, till he fell down Dead.

These barbarous Villains vowed; *That if any Parents digged Graves to bury their Children in, they should be bury'd therein themselves.* They stripped one *Will. Lovard* naked, then killed him before his Wife and Children. Divers (of those called) Ministers Bones that had been buried some Years before, they digg'd up, because they were as they say, *traitors of heresie*.

Poor Children that went out into the Fields to eat Weeds and Grass, they killed without all Pity.

A poor Woman, whose Husband was taken by them, went to them with two Children at her Feet, and one at her Breast hoping to beg her Husband; but they flew her and her sucking Child, brake the Neck of another, and the third hardly escaped; and all this Vickedness they exercised upon the *English*, without any Provocation given them.

Alas, who can comprehend the Fear, Terrors, Anguish, Bitterness and Perplexity that tormented up on the poor *Protestants*, in seeing them-

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selves suddenly surprized without remedy, & wrapt up in all kind of outward Miseries which could possibly by man be inflicted upon human Creatures? what Sighs and Groans, Trembling and Astonishment? what Shreeks, Cryes, and bitter Lamentations of VVives, Children, Servants and Friends, howling and weeping, finding themselves without all Hope of Deliverance from their present Miseries? how inexorable were their barbarous Tormentors, that compassed in on every Side, without all Bowels of Compassion, or the least Comaiseration or Pity; yea, they boasted upon their Success, *That the Day was their own, and that ere long they would not leave one Protestant Rotten Member, the world desires, every one that had but a Drop of English Blood in them; their VVomen crying out, Slay them all, the English are fit Meat for Dogs, and their Children are Bastards.*

These merciless Papists having set a Castle on Fire, wherein were many Protestants, they rejoycingly said, *O how sweetly do they fry.*

At *Kilgermy*, when they had committed many cruel Murders, they brought seven Protestants Heads (one the Head of a Minister) all which they set upon a Market Cross on a Market Day, triumphing, slashing and mangling them; they put a Gag in the Minister's Mouth,



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Mouth, slit up his Cheeks to his Ears, and laid a Leaf of a Bible upon it, and bid him *preach*, for his Mouth was wide enough.

At *Kilmore* they put many Protestants, Men, Women and Children, into a Thatched House, and there burnt them. They threw one *Maxwell* into the River, when in Labour, the Child being half born when the Mother was drown'd.

In one Place they burnt two Protestant Bibles, and then said, *it was Hell fire they burnt*. Other Bibles they took, cut in pieces, and then burnt them, saying, *They would do the like to all Puritan Bibles*. They took the Bible of a Minister, called *Edward Shuk*, and opening it, they laid it in a Puddle of Water, and then stamp'd upon it saying, *A Plague on it, this Bible hath bred all the Quarrel*.

At *Glasgow* a Priest, with some others, drew about forty *English* and *Scottish* Protestants to be reconciled to the Church of *Rome*, and then told them, *They were in a good Faith, & for Fear they should fall from it, & turn Heretics*, he, with his Companions, presently cut all their Throats.

In the County of *Lipperary*, near the Silver-Works, some of these barbarous Papists met with eleven *English* men, ten Women, some Children, whom they first stript, and then with Stones, Pole-axes, Skeins, Swords, &c. they most barbarously massacred them all.

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In the County of *Mayo* about sixty *Protestants*, whereof fifteen were Ministers, were upon Covenant robe safely convey'd to *Galway* by one *Edmund Burk* and his Souldiers; but by the *VVay* this *Burk* and his Company began to massacre these *Protestants*; some they shot to Death, some they stabbed with Skenes, some they thrust through with their Pikes, some they drowned; the *VVomen* they stript naked, who lying upon their Husbands to save them, were run through with Pikes, so that very few of them escaped with Life.

In the Town of *Sligo* forty *Protestants* were stript, and locked up in a Cellar, about Midnight a Butcher, provided for the Purpose, was sent in amongst them, who with his Ax butchered them all.

In *Tirany* thirty or forty *Englsh*, who had yielded to go to Mass. were put to their choice, *Whether they would dy: by the Sword, or be drowned?* They chose the latter; and so being driven to the Sea-side, these barbarous Villains with their naked Swords forced them into the Sea; the Mothers, with their Children in their Arms, wading to the Clin were overcome by the *VVaves*, where they all perished.

The Son of one *Montgomery*, a Minister, aged about fifteen Years, met with his School-master, who drew his Skein at him, whereupon

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upon the Boy said, *Good Master, whip me as much as you will, but do not kill me*, yet this merciless Man barbarously murdered him without all pity.

In the Town of *Sligo* all the *Protestants* were first robbed of their Estates, then cast into Goal, and about Midnight were all stript naked, and were there most cruelly and barbarously murdered with Swords, Axes, Skeins, &c. some of them being Women great with Child, their Infants thrust out their Arms and Legs at their VVounds; After which execrable Murders, they laid the dead naked Bodies of the Men upon the naked Bodies of the Women in a most immodest posture, where they left them till the next Day, to be looked upon by the Irish, who beheld it with great Delight.

Also *Isabel Beard* great with Child, hearing the lamentable Cryes of them that were murdering, ran out into the Streets, where she was murdered, and the next Day was found the Child's Feet coming out of the VVounds in her Sides. Many others were murdered in the Houses and Streets.

About *Dungannon* were three hundred and sixteen *Protestants* in the like barbarous Manner murdered.

About *Charlemont* about four Hundred.

About *Tyrone* two hundred and six.

One

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One *Mac Crew* murdered thirty one in one Morning.

Two young men murdered one hundred and forty poor VWomen and Children, that could make no Resistance

An *Irish VWoman* with her own Hands murdered forty five.

At *Portendown Bridge* were drowned above three hundred.

At *Lough* were drown'd above two hundred.

In another place were drowned three hundred in one Day.

In the Parish of *Killamen* there were murder'd one Thousand & two hundred Protestants.

Many young Children they cut in quarters : Eighteen *Scottish* Infants they hanged upon a Clothiers Tenter-hooks : One fat man they murdered, and made Candles of his Grease : Another *Scottish* man they ript up his Belly, took one End of his small Guts, tyed it to a Tree, and forced him round about it, till they had drawn them all out of his Body, saying, *That they would try whether a Dogs or Scottish Mans Guts were the longer.*

By the Command of one called *Sir Philem. Oneale*, *James Maxwell* was drawn out of his Bed, being sick of a Feaver, and murdered, his Wife being in Child birth (the Child being half born) they stript naked, drove her  
about

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about a Flight shot, and drowned her in the black Water: The like, or worse, they did to another *English* Woman in the same Town.

One *Watson* they roasted alive.

A *Scottish* Woman great with Child, they ript up her Belly, cut the Child out of her Womb, and so left it crawling on her Body.

One *Starkey*, a School-master at *Armagh*, being above one hundred Years old, they stript him naked, then took his two Daughters being Virgins, whom they also stript naked, & then forced them to lead their ag'd Father to a Turf-pit, where they drowned them all three.

To one *Henry Conel*, a gallant Gentleman, they proffered his Life, if he would marry one of their Women, or go to Mass; but he chose Death, rather then to consent to either.

Many of the *Protestants* they buried alive, solacing themselves whilst they were digging down old Ditches upon them.

They brake the Back-bone of a Youth, and left him in the Fields, some Dayes after he was found, having eaten the Grass round about him, neither then would they kill him outright, but removed him to better pasture, wherein was fulfilled that Saying, *The tender Mercies of the Wicked are Cruelty.*

In the County of *Antrim* they murdered Nine Hundred fifty four *Protestants* in one Morning;

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Morning; and afterwards about twelve hundred more in that County.

Near *Lisnegarry* they forced twenty four *Protestants* into an House, and burnt them all.

*Sir Philem. O'neale* boasted, *That he had slain above Six Hundred at Garvagh, and that he had let neither Man, Woman nor Child alive in the Barony of Munterlong.*

In other places he murthered above two Thousand persons in their Houses, so that many Houses were filled with dead Bodies.

Above Twelve Thousand were slain in the High-ways, as they fled towards *Down*.

Many dyed of Famine; many dyed for Want of Clothes, being stript naked in a cold Season. Some Thousands were drowned; so that in the Province of *Ulster* there were about One Hundred and fifty Thousand murthered by sundry kinds of Torments and Deaths.

The *Papish English* were no whit inferiour; yea, rather exceeded the natural *Irish* in their Cruelty against the *Protestants* that lived amongst them, within the *Pale*, being not satisfied with their Blood, till they had leen the last Drop thereof.

*Ann Kinnard* testified, *That fifteen Protestants being imprisoned, and their Feet in the Stocks, a Popish Boy, being not above fourteen Years old, slew them all in one Night with his Skin.*

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An *English* Woman, who was newly delivered of two Children, some of these Villains violently compelled her, in her great Pain and Sickneſs, to riſe out of her Bed, and took one of the Infants that was living, and daſhed his Brains againſt the Stones, and then threw him into the River of *Larrow*. The like they did by many other Infants. Many others they hanged up without all Pity.

The Lord *Mont Garret* cauſed divers *English* Soldiers that he had taken about *Kilkenny*, to be hanged, hardly ſuffering them to pray before their Death.

One *Fitz Patrick*, an *Ireſh* *Papiſt*, enticed a rich Merchant that was a *Proteſtant*, to bring all his Goods to his Houſe, promiſing ſafely to keep them and to re-deliver them to him; but when he had gotten them into his Poſſeſſion he took the Merchant and his Wife, and hanged them both, the like he did by divers others.

Some *English* ſcoundrelſes Headſtroke them off, and carryed them to *Kilkenny*, and on the Market-Day let them out on the Croſs, where many, eſpecially the Women, ſtood, and blaſhed them.

A poor *Proteſtant* Woman, with her two Children, going to *Kilkenny*, theſe bloody *Papiſts*

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pists baited them with Dogs, stabbed them with Skeins, and pulled out the Guts of one of the Children, whereby they dyed; and not far off they took divers Men, Women and Children, and hanged them up; one of the Women being great with Child, they ripped up her Belly as she hanged, so that the Child fell out in the Caul alive.

Some after they were hanged, they drew up and down till their Bowels were torn out.

How many Thousands of *Protestants* were thus inhumanly butchered by sundry kinds of Deaths, we cannot ascertain.

In the province of *Ulster* we find about a hundred and fifty Thousand murdered, as before; what the Number of the Slain was in the three other provinces, I find not upon Record, but certainly it was very great; for you have these passages in a general Remonstrance of the *Stressed Protestants* in the province of *Munster*.

And thus in part you have heard of the merciless Cruelties which the bloody *Papists* exercised towards the *Protestants*: Let us now consider, at least, some of God's Judgments upon the *Irish*, whereby he hath not left the innocent blood of his Servants to be altogether unrevenged.

These bloody *Papists* themselves confessed,  
*That the Ghosts of divers of the Protestants,*  
which



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which they had drowned at Portendown Bridge, were daily seen to walk upon the River, sometimes singing of Psalms, sometimes brandishing naked Swords, sometimes shrieking in a most hideous and fearful Manner: So that many of the *Popish Irish*, which dwelt near thereabouts being affrighted therewith, were forced to remove their Habitations further off into the Country.

Divers *Protestants* were thrown into the River of *Beltebert*, and when any of them offered to swim to the Land, they were knocked on the Head with poles, after which their Bodies were not seen of six Weeks, but after the End thereof, the Murderers coming again that Way, the Bodies came floating up to the very Bridge where they were.

Sir *Con. Mac. Gennis*, so called, with his Company, slew one *Turge*, Minister of the *Nwry*, with divers other *Protestants*, after which the said *Mac. Gennis* was so affrighted with the Apprehension of the said *Turge's* being continually in his presence, that he commanded his Soldiers *Not to slay any more of them, but such as should be slain in Battle.*

A young Woman being stript almost naked, there came a Rogue to her, bidding her, Give  
him

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him her Money, or he would run her through with his Sword; her Answer was, *You cannot kill me except God give you leave*; whereupon he ran three Times at her naked Body with his drawn Sword, and yet never pierced her Skin, whereat he being confounded, went his Way, and left her. This was attested by divers VWomen that were present, and saw it.

As for the Protestant Ministers whom they surprized, their Manner was first to strip them, and after bind them to a Tree or Post, where they pleased, and then to ravish their VVives and Daughters before their Faces (in Sight of all their merciless Rabble) with the basest Villains they could pick out, after they hanged up their Husbands and Parents before their Faces, and then cut them down before they were half dead, then quartered them, after dismembred them, and stopped their Mouthes therewith.

They basely abused one Mr. *Trafford*, a Minister in the North of *Ireland*, who being assaulted by these bloody Wolves of *Rome's* Brood, that know not God, nor any Bowels of Mercy; this distressed Minister desired but so much Time as to call upon God before he went out of the World; but these merciless VVretches would admit no Time, but instantly

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stantly fell upon him, hackt and hewed him to Pieces.

Sir *Patrick Dunstan*, so called, they ravished his Wife before him, slew his Servants, spurned his Children till they dyed, bound him with a Match to a Board, that his Eyes burst out, cut off his Ears and Nose, teared off both his cheeks, after cut off his Arms and Legs, cut out his Tongue, and a terribl red hot Iron into him.

*These Particulars, with many more, were presented before the Commissioners appointed for that Purpose.*

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## CHAP. XXIX.

*In the History of the Churches of Piedmont, collected and compiled by Samuel Morland, in the Year 1658.*

**V** Herein you may see the cruel Massacre and murdering of several Christians (both Men and Women) by the bloody Anti christian *Papists*, who cut off the Heads of men, and boiled them, and eat their Brain,

N

until

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until they vomited again ; as in *pag.* 336. in the Year 1655.

And also in *pag.* 339. you may read the Bloodiness and Cruelty of the persecuting Papists, who ript up a Woman's Belly from the bottom to the Navel with a Sickle, because she would not say the Papists prayers ; and this Woman had hid her self in the Snow for two Dayes, having no Nourishment ; and when they had ript up her Belly, they barbarously cut off her Head : And yet they say in the Book called *Fine Lux* (being a Relation between Papists and Protestants) *that they do no Hurt to no one* ; but their Actions do declare both in this, and in the Dayes of Queen Mary, and at other Times, what they have done.

And in *pag.* 640. The Papists cut off a Woman's Breast, and part of her privities, and carryed the same to *Mans* in *Piedmont*, and fryed them, and eat them ; and other people thought they had been Tripes ; yet these Papists say, *They do no Harm* ; but soon after they had eaten, some of them fell sick, and some dyed ; and afterwards they put this Woman to a cruel Death, having ravished her before they cut off her Tets.

And in *pag.* 341. These bloody Papists cut off a man's privy members, and afterwards

*pag.*

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put a lighted Candle to the Wound, which Man had received of them divers Stabs in the Soles of his Feet and Ears, then they hanged him up by the Hands, tearing off his Nails with hot Pincers; yet for all this they could not cause him to forsake his Religion; and then they tied him by one of his Legs, and drew him with Cords, dragging him about the Streets until his Eyes and Brains dropt out, and then cast him into a River.

And also in *pag.* 342. They tied a Man with his Neck and Heels together, being about eighty Years old, and cast him down a Hill, and there he hung in a Tree several Dayes, in a lamentable State to the Beholders.

And in the same *page.* An old Man about Ninety Years old and a Woman, they hackt their Bodies, and chopt them to small Pieces, and strewed them along the High-ways, and hanged it upon Hedges, when they had cut it so small.

*Pag.* 343. They took two poor old Women, and ript up their Bellies, and left them upon the Snow.

And also four Women ~~the~~ *Papists* cut off their Noses, their Fingers and their Hands, and many Infants they threw down steep Places; and one Woman they tyed her Head between her Legs; and another Woman her Flesh

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was taken from her Bones, and chopt as small as Herbs to the Pot. And another old blind Woman they cut in Pieces in a certain Cave, as you may see in pag. 344.

And in pag. 345. they set a Woman upon a Stake, putting her upon a Pole through her Privities, and carried her upon their Shoulders (*And these are the Papists which carry their Hoasts upon their Shoulders*) & then they stuck the Stick down, and let her hang in the Air.

And pag. 646. Another Woman had three Children torn in Pieces, tearing them by the Legs one from another.

And one of six Weeks old they took from the Mother, dashing the Brains out against the Rock.

And also, they took a Man out of his Bed, plucking the Skin off his Arms and Legs, and then starved him to Death in Prison.

And a Man they dragged by one Leg, with a Mule, through the Streets, and stoned him, after they had cut off his privy Members; and afterwards they stoppt his Mouth, and crambed Things down his Throat, and cut off his Head, and called themselves *Catholicks* against the *Protestants*.

And pag. 348. There was a beautiful young Maid, about ten Years old, whom these wicked Papists held, and did such horrid Things to her,

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her, even out of the Bounds of Humanity to speak; so that after she was found half dead, wallowing in her Blood.

And pag. 349. A Woman carrying her Child in a Cradle, being pursued by the Papists, she left her Child, whom they took and pluckt into four Quarters; and afterwards finding the Mother, they raviht her, and cut off her Head, leaving her in the Snow.

And in pag. 350. A young Woman, about eighteen Years old, was taken (as she was flying) upon the Snow, and they thrust a Pike through her alive, and roasted her, and brought a Piece to make a Meal of; but she not being roasted enough, stopt their Stomacks. *And thus the Papists are Beasts.*

And the Papists took a Protestant, and tyed his Hands to his privy Members, hanging him upon a Gate by his Hands, to make him renounce his Religion: And also they tyed two more in the same Manner, only they, after they had tyed their Hands to their privy Parts, they tyed their Hands behind them, until their very Bowels were torn out, and so they dyed: Besides, other cruel barbarous Usage to Prisoners.

And in pag. 352. A Man about fourscore Years old, they cut off his Nose, his Ears, and

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other Parts of his Body, and left him in the Snow, who dyed there.

And *pag.* 353. The cruel Papists put Gunpowder into many Men & Womens Mouthes, and cramb'd it down their Throats, and set it on Fire, and tore their Heads to Pieces.

*Fol.* 354. They stript one naked, and tore off his Nose with Pincers, and made Holes in his Hands, and dragged him with a Cord by the Middle, and they cut off his Flesh as they dragged him, and struck him, saying, *Wilt not thou go to Mass?* and then they cut off his Head, and threw him into a River.

And *pag.* 455 These bloody Papists pluckt out another Man's Eyes, and cut off his privy Members, putting them into his Mouth; and then they cut off his Skin, and hung it up in four Windows of their principal Houses.

And *pag.* 356. They took a Man, and cut off his Head, and fryed his Brains, and eat them up, and took out his Heart, fryng it, and took it and eat it also.

And *pag.* 357. Several aged People they burnt alive.

*Pag.* 358. They dragg'd a Woman and her Daughter with Horses through the Streets, stabbing them with Pitch-forks, and threw them into a River, throwing Betts at them.

And *pag.* 359. Others as they were passing from



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from the bloody persecuting Papists, they shot one in the Neck, and after, they slit his Chin and Nose, throwing of him to the Dogs.

And pag. 360 and 361. Eleven Men they forced to throw one another into the fiery Furnace, and forced them to carry one another on their Backs, and the Papists themselves carryed the last Man : And the bloody Papists hunted the Protestants up and down the Rocks upon their bare Feet, which were cut with Ice and Flinty Rocks, until they bled grievously : And yet these bloody Papists, like one that *Solomon* speaks of, *wipe their Mouths, and say they have done no Hurt* ; but they that desire to read more of their Cruelty and Wickedness, let them look in the said Book : And as for the Papist powder-plot in King *James's* Time, and their Massacring of many Thousands in *Ireland*, is not out of Memory yet.

At *Gutenburg* in *Bohemia*, where were deep Metal Mines, the Papists threw into one of them 1700 Persons, and into another 1038, in the Year 1420.

The papists killed of the *Waldenses* about a Thousand Men, Women and Children in one Place, and robbed and spoiled the poor *Christians* ; and when that the *Christians* would

not receive their Host, they gagged them,  
and thrust it down their Mouthes.

The King of Nerden *King of Nerden* slew to the  
hundred Christians, because they prayed to  
Christ for Assistance.

## CHAP. XXX.

*A List of some of the Accusations for which  
the afore said People suffered in the Valleys  
of Piedmont by the Papists.*

**F**OR that they believed the Church of God  
to be without Spot or Wrinkle.

Also they believed, that it was not lawful for  
the Prelates of the Roman Church to have tem-  
poral Jurisdiction in the World; and that none  
hath a greater Degree of Power and Authority  
in the Church, then he hath of Holiness.

Also that they believed, that the Sacraments,  
administered by the Priests of the Romish  
Church, are of no Efficacy.

Also they believed, that Tythes ought not to  
be paid to the said Priests.

Also they believed, that the Romish Church is  
a House of Confusion, and the Synagogue of Satan.  
Also

*Articles against the Martyrs.* 201

*Also that they believed, that it was as profitable to pray to God in a Stable, as in a Place call'd a Church.*

*Also they believed, that it was not lawful to Swear any Thing, be it true or False.*

*Also they believed, that Rain-water had as great Virtue as Holy water in the Church.*

*Also for that they believed, that no Man ought to observe the Festival Dayes of Saints, but that it was lawful to do Work upon them.*

*Also for that they believed, that it was lawful to eat Flesh every where, and at all Times; and that Lent was not to be kept. See pag. 217. and 218.*

And for these Causes, and some other Decrees, which are contrary to Scriptures, did the Papists murder them in the Year 1655.

Here followeth a List of some of the Articles, for which the Martyrs suffered in Queen Mary's Reign, in the Year 1556, and by other Papists.

1. *For confessing, that an evil Man doth not receive Christ's Body.*

2. *That it is Idolatry to creep to the Cross; John forbids it, and saith, Beware of Images.*

*For confessing, that they should not pray to Mary and other Saints.*

For

202 *Articles against the Martyrs.*

For these Things, and denying the Papist Principles, were five men and women burnt, in the Year 1558.

The Article against *Margaret Marring* was, That she had refused to come to Church; that she had not come to the Parish-Church for the Space of one Year, neither did she mean to come any more unto the same in those Idolatrous Days.

Articles exhibited against *R. Luffe*, Martyr.

1. For refusing to call the Lord's Supper by the Name of the Sacrament of the Altar.

2. For denying Purgatory, Prayers and Alms, and saying, they did not profit the dead Bodies.

3. For holding, that Images are not to be suffered in the Church, and that all that kneel to Images are Idolaters.

4. That they which were burned of late for denying these Things, are God's Servants and Martyrs.

5. For denying the Church of Rome to be Universal.

Articles against other Martyrs.

Henry Crimses for marrying his Wife on Palm Sunday in Lent, was punished, as some are now.

Also, that they would not follow the Cross, or confess to a Priest.

Also, that they did not believe the Pope to be the Supreme Head of the Church.

Also, that they did not believe that Bread, Water, Ashes and Palms were holy Ceremonies in the Papists Church.

Also, the Martyrs confessed, that the Popish Mass was Blasphemy.

Some of the Papists Canons or Decrees, which the Martyrs Suffered for, and which those called Church-Wardens and Priests were by the Command of the Bishops, to make Inquiry into, in their several Parishes.

1. Whether they see the Font be comely kept, and have Holy water alwayes ready for Children to be Christned.

2. Whether the Priests do go decently in their Apparel, and have their Crowns and Beards shaven.

3. Whether

204 *Articles against the Martyrs.*

3. *Whether they do keep the Names of their God fathers and God-mothers.*

4. *Whether they refrain to come to Church to hear Divine Service on Sundayes and Holy-Days.*

5. *Whether the Church be adorned and garnished with Ornaments, and whether they have a Rood in it, with Mary and John, and an Image of the pattern of the same Church.*

6. *Whether they do not keep Fasting in Ember-Days.*

7. *Whether the Sacrament be carried with a Candle to the sick, with a little Bell.*

8. *Whether any Candle or Lamp do burn before the Sacrament.*

9. *Whether Infants and Children are brought to be Bishopt.*

10. *Whether any do labour on Holy-Days.*

11. *Whether any do contemn the Authority of the Pope and See of Rome. All these are contrary to Scriptures.*

*Articles objected against Doct or Ferrer, Bishop of St. Davids.*

1. *That he plowed a pasture of ten Dayes Work in Lent 1549.*

2. *That he had thirty two Ploughs in one Day, and the Priest bid it in the Church.*

Here

Here followeth some of the Church-Wardens Account of *Waltham-Abbey* in *Queen Mary's Time*, taken out of *Fox's Acts and Monuments*, pag. 1474.

Imprimis, *For a Stock of Brass for the Holy Water*, 7. s.

Item, *For a Cloth for the Sacrament*, 7. s. 8. d.

Item, *For Mary and John that stands in the Rood-Loft*, 1. l. — 8. d.

Item, *For the Priests white Garment down to his Feet, and Girdle about his Middle*. These are more like unto Players then Ministers of the Gospel.

Item, *For watching the Graves and Sepulchres* 8. d.

Item, *For a Vessel to put the Consecrated Oyl in, used in their Baptism, Confirmation, and Extreame Unction*, 3. s. — 4. d. There was never such Things found among the Apostles.

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## CHAP. XXXI.

*The Doctrines of Christ and Anti-christ distinguished.*

**C**Hrist fought against Satan with God's Word.

Anti-christ fights against his Enemies with the Temporal Sword.

Christ chuseth the poor, and meek, & simple.

Anti-christ chuseth none but the subtle and crafty.

Christ compels no Man against his Will to believe his Gospel.

Anti-christ with his Suspensions, Excommunications, Apprehensions, Persecutions, Fire, Faggot, Sword, Halter, enforces Men to receive his Devilish Decrees, and trifling Traditions.

Christ sayes, he is the Head of the Church, and sayes, *Give Cæsar his Due.*

Anti-christ sayes, he is the Head of the Church, over all Kings, Princes and Emperors, and they must all obey him.

Christ, by his holy Apostles, calls Marriage honourable, and the Bed undefiled, yea, among all Men, none excepted.

Anti-christ calls the Marriage of his Bishops, Priests, and himself, filthy, fleshly, and  
unclean



*Christ's and Anti-christ's Doctrine.* 207

unclean Living; yet Pope *Innocent* the third had three Bastards, *Anno* 1493.

Christ teacheth, that we should not swear at all, but that we should use in all our Communications Yea Yea, and Nay Nay, and faith, *whatsoever is more comes of Evil.*

Anti-christ teacheth, that if any Man will receive any Office under us, he shall be sworn that he will be true and faithful to us; if any man will have any Thing to do in his Court, he must first of all swear by God and by the holy Gospel, that this or that is true; and again, that he shall truly and faithfully answer to all such Things as are required of him, *Cap. sig. of Christi de El. &c.* See *B. con's Works*, fol 403.

Christ said, that *no Man can come unto him* (that is to say, to believe in him) *except his holy Father by his holy Spirit draw him.*

Anti christ saith, If any will not believe, Fire, Fagget, Sword and prison shall make them believe.

Christ saith, *Blissed are the Peace-makers.*

Anti christ saith, Blissed are they that fight, and go together by the Ears, to defend the Pope, and hold up the Pope, and break Oaths, to destroy Subjects and Princes, to hold  
the

208 Popish Canons or Decrees.

the Pope up; for they shall be called the Children of the Mother Church of *Rome*.

Christ saith, *My Kingdom is not of this World*.

Anti-christ will have a Triple Crown upon his Head, and treads upon the Necks of Emperors, and lets Kings run like Lacquies by his Horse Side.

The Brethren of the Lord had Wives; and so had the Apostles, and *Peter*, and did not put away their Wives; and *Peter's* Wife continued with him to his dying Day; and went with him to his Execution, and he exhorted her, and said, *Oh my Wife, remember the Lord*.

But the Pope, who sayes he is *Peter's* Successor, he denies *Marriage*, and calls it a filthy Thing and fleshly Thing for the Clergy to marry, and makes Laws against *Marriage*, which is the Doctrine of Devils.

Christ and his Ministers took the Supper in their common daily Apparel.

Antichrist has made a Law, that they must have Garments like Players, a Tipper, a white Coat, and a black Coat, and decked with gorgeous Furniture, and great Pomp, wonderfully setting out his *Merchandize*, to sell his *Mass mongers* his Stuff

The Church of Christ honoureth God in Spirit and Truth.

The

*Christ's and Anti-christ's Doctrine.* 209

The Synagogue of Satan honoureth their God with their Surplice, Copes, Vestments, Bells, Organs, Censers, Candles, Candlesticks, Fire, Palms, Ashes, Bread, Water, Oyl, Cream, building of Monasteries and Chantries. See *Bacon's* Preface.

Christ breathed upon his Disciples, and gave them the Holy Ghost.

Anti-christ breatheth the Spirit of Satan into his Priests, that they should be known to be his Priests, by their long Gowns, horned Caps and flaming Tippetts; and he breathes into his Font, and upon his Wine when it is frozen.

Christ sent forth his Disciples to preach the Gospel to all Nations.

Anti-christ sends forth his Disciples to be Mass-mongers, Soul carriers, Purgatory-rakers, God and Christ-makers of Bread and Wine, and Conjurers of Water, Bread and Fire, and to gather the Tenth of all Estates to himself.

Christ in all his Adversities fled to Prayer.

Anti-christ in his Troubles flies to his Armour.

Christ fought against Satan with God's Word.

Anti-christ fights against his Adversaries with a Temporal Sword.

O

Christ

210 *Christ's and Anti-christ's Doctrines.*

Christ by no Means could abide, that his Disciples should strive for Supremacy.

Anti christ challenges Supremacy, not only over the Clergy, but also over Kings and Emperors, yea, over the whole World.

Christ appointeth no certain Dayes or Times of Fasting, and that they should not eat Flesh on, but leaves people to their Freedom in such Things.

Anti-christ prescribeth certain Dayes to be fasted on, and not to eat Flesh on, as the Time of *Advent, Lent, Ember-Dayes, Saints Evenings, &c.*

Christ in his Doctrine taught, *That whosoever believed in him should have Everlasting Life, as it is written, He that believeth on the Son of God hath Everlasting Life; but he that believeth not shall not see Life, but the Wrath of God abideth on him: And he said, I am the Resurrection and the Life; he that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, he shall never see Death. And Paul said, I am now ready to be offered, and the Time of my departing is at Hand; I have fought a good Fight, I have finished my Course, I have kept the Faith; from henceforth there is laid up for me a Crown of Righteousness; and I know, and I*

*am sure (said he) that he in whom I have trusted is able to keep me till that Day.*

Anti christ said, No Man in this World can be wholly free from Sin, nor certain and sure of his Salvation, and therefore he ought to doubt and stand in Fear whether he shall be saved or not.

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CHAP. XXXI.

*A Discourse betwixt a Quaker and a Papist.*

**Q**uaker, Why did you forsake your Religion in Queen *Elizabeth's* Dayes, seeing you had burned to Ashes, and persecuted to Death the Martyrs, for not joyning to your Religion in Queen *Mary's* Time; and in Queen *Elizabeth's* Time the most of your Priests and People turned to Queen *Elizabeth*,

Papist, *Why, our Mass-Book was but turned into English, which was in Latine before, and now we hear it in English; only there is Purgatory, and praying to Saints and Angels, and some few odd Things left out, and Sacrament and*

Alar: But Tythes and Organs, and most of our Old Ceremonies are held up still, which we first decreed; and our Priests in the Dayes of Queen Mary might not marry; and if there was One Hundred or Two Hundred a Year belonging to him, he was to have but Forty Pound a Year of it, and the rest went to maintain the poor; and the Pope's Revenue was the Peters Pence, that is Smoak penny; and when the Priests turned to Queen Elizabeth, then they might marry, and had all the Tythes, and Smoak-penny too, and the poor were from that Time turned to a Sessions Business.

Quaker, What, had the Pope a Penny for every Chimney in England that smoaked?

Papist, Yes.

Quaker, Then there was never a Freeholder, but all were the Pope's Tenants; sure this Time the Smoak and Darknels went over all.

Papist, Your Scripture is a false Scripture, which you have minced and clipt; for in our Scripture it's said, all the Fathers and the Patriarchs went down into Purgatory, and there they lay all in Purgatory till Christ came; and he went into Purgatory, and was three Dayes and three Nights in Purgatory; and when  
Christ

*Christ went into Purgatory, the Devil said, What dost thou come hither for, to break open our strong Holds? and when Christ came out of Purgatory, he brought all the Fathers and the Patriarchs out of Purgatory with him.*

*Quaker, This is neither in your Scripture nor our Scripture; for I think I have read your Scripture more then thou hast done; I know your Scripture, there is no such Thing in it, as that the Patriarchs went into Purgatory, nor the Fathers, nor Christ; so it is a Whimsie and a Phantasie of your own Brain; and as for Christ's being crucified, and lying three Dayes and three Nights in the Heart of the Earth, the Scripture doth not call it a Purgatory; and when Christ was crucified, there were two Thieves crucified, and one of the Thieves reviled Christ, when he saw the chief Priests and the Pharisees revile him; and the other Thief reproved him, saying, *Why dost thou do so, seeing thou art in the like Condition? for this Man (meaning Christ) hath done nothing worthy of Death, but we suffer for our Deeds;* and therefore he desired Christ to remember him when he came into his Kingdom; saith Christ, *Tois Day shalt thou be with me in Paradise;* mark, the same Day that he*

O 3

suffered;

suffered ; and what Papists, is Paradise become a Purgatory with you ? And so how could he be three Dayes and three Nights in Purgatory, when he said, *that Day he should be in Paradise.*

*Quaker,* What Religion art thou ?

*Papist,* A Catholick.

*Quaker,* *Catholick* signifies Universal.

*Papist,* Yes, it doth.

*Quaker,* I deny you Papists to be *Catholick* in the Universal power of God ; and I deny you papists to be in the *Catholick* Faith, which works by Love, to love one another, and Enemies, which is the Faith of the Son of God, and the Apostles : And I deny you Papists to be in a *Catholick* Wisdom, that is pure from above, but in an Earthly, Sensual, Devilish, below ; and I deny you Papists to be in the *Catholick* Fellowship and Unity in the Spirit of God, the Fruits of which is Love ; and I deny you Papists to be in the *Catholick* Church, which is the Pillar and Ground of Truth, but of the Whore and Beast that drank the Blood of the Martyrs and Saints : I deny all your Popes, Ministers and Bishops to be made by the *Catholick* Universal Power, as the Prophets and Apostles were made ; and I know you to be on-  
of



of the Catholick Universal Spirit and Power, and Life of Christ, the Prophets and the Apostles.

Papist, *What Religion are you Quakers of?*

Quaker, *We are of the Religion the Apostles were of, which was before you Papists were.*

Papist, *I deny that; for you do not own a Visible Head to be your Church.*

Quaker, *Prove a Visible Head.*

Papist, *Christ sayes to Peter, Upon this Rock will I build my Church (and this was Peter, a Visible Head) and the Gates of Hell shall not prevail against it.*

Quaker, *What, will Christ build his Church upon Peter, a Visible Man of Flesh and Blood?*

Papist, *Yes, how could it be a Visible Head else? and there hath been a Visible Head ever since Peter, which to him was given the Keyes, and he was Head of all the Apostles; and so the Popes sate in Peter's Chair ever since, and are Infalible, and cannot err; and the Gates of Hell shall not prevail against this Church.*

Quaker, *Christ sayes to his Disciples, who do Men say that I am? his Disciples said,*

*Some say thou art Elias, one of the Prophets, and some say, thou art John Baptist risen from the Dead: Christ said, But whom do you say that I am; Peter said, thou art the Christ, the Son of the living God; Christ said to him, Thou art Peter, Flesh and Blood hath not revealed this unto thee, but my Father which is in Heaven; signifying that Flesh and Blood may reveal, but Flesh and Blood had not revealed that unto Peter, but his Father which was in Heaven.*

So the Church was not built upon *Peter*, as a visib'e Man, nor Flesh and Blood, but upon that which is revealed; and what was the Revelation to *Peter*, but Christ the Son of the living God, who destroyes the Devil and his Works? and upon this his Church is built, who is the Foundation of the Prophets and Apostles.

The next Pope after *Paul*, the Papists say was *Clement*, that is false, for *Paul* commends *Linus*.

The next Thing is, thou sayest, *the Popes are Infallible, and cannot err, and never erred since Peter.*

Three hundred Years after Christ, the Bishop of *Rome* denyed Christ, and sacrificed to *Heavenly* Gods; whether was this an Error, yea,

or no? and then they made a Noise in *French* and *Latine*, and did conclude that the Bishop of *Rome* did err.

And it was six hundred Years after Christ, before *Boniface* the third got up to be an Universal Bishop, who was set up by *Phocas* the Murderer; for all the Churches before had been ruled by Councils.

Papist, *These Councils were gathered by Popes.*

Quaker, The Councils were gathered some by the *Christian* Emperors; Were them Emperors Popes? Do you believe the *Chronicles* six hundred Years after Christ?

Papist, *I do; then there was no Universal Bishop, until Six Hundred Years after Christ.*

Quaker, And one Council was gathered by the Emperors; and was she a Pope? Nay, this was before the Universal Pope was; and Christ said to the Apostles, That the Gentiles exercise Lordship one over another, but it should not be so amongst them, for they are all Brethren; and the Gentiles were called *Gracious Lords*, which Title the Bishop of *Rome*, and other Bishops had from the *Heathen*, and not from the Apostles;  
fo

for they were not to be called of Men *Master*.

And so *Peter* was not set over the rest of the Apostles, as Head over them; and what was said to *Peter* concerning having the Keyes, and Binding and Loosing, was said to the rest of the Apostles, as you may read in Scripture.

And as concerning the Church, that the Gates of Hell shall not prevail against the Church of the *Papists*: VVhen *Phocas* got up to be Emperor, did not the Emperor looke most Parts of his Empire, and the Pope most Part of *Turky*, and *Egypt*, and *Jerusalem*, and the Land of *Canaan*? Has he not lost *England*, *Ireland* and *Scotland*, and Part of *Germany*, *Holland*, *Denmark* and *Sweden*? and yet the old Man, the Pope, tells People, That the Gates of Hell shall not prevail against his Church; let him look about him, and see what he has left, and what he would have had left, if he had not set up his IN-  
QUISITIONS to torture *Christians* in the Time of the COUNCIL OF  
TRENT: And when that the Princes of *Germany*, in the Time of *Luther*, when they desired, that for every Trifling Business they might not be summoned down to  
*Rome*;

Rome; was it not the Pope's Answer, *If it should be so, their COURTS would be made of no AUTHORITY, but would go down?*

And did not the German Princes desire, that the Concubinary Priests might marry; For though by the Law they had Concubines, yet they defiled other Mens Wives? and did not the Pope say, *If I should suffer the Priests to Marry, then they would not go where I would have them, but would sit down with their Wives?* And when the German Princes and others, desired a Free General Council, such a Council as was in the Time of *Constantine* (mark, that was before the Pope was, Three Hundred Years: See Council of Trent, p. 2.) did not the Pope chuse a Council of his own Legates and People, contrary to the Mind of the Germans and others? And then did not many of them fall from the Pope, and many in France, who got the Victory over the Pope? And yet he says The GATES OF HELL shall not prevail against the Church. Consider People, see what he hath left.

And after the Pope got up, and had lost

most of *Christendom*, and the Emperor had lost most of his Empire; for the Emperor's Seat was at *Constantinople* before the *Turk* got up, which was after the Pope; and then after a Time the Emperors came to be thrust up into *Germany*, and called the Emperors of *Germany*. So here, see whether the Pope is not he that loveth and maketh a Lye, Rev. 22.

Papist, You speak as if you could tell our Principles; if you know them, what are our Principles?

Quaker, I will tell thee, I will begin with one: There was a Woman in *Kent*, one of your Religion, and by her Wisdom and Books, she had brought many into your Way; and upon a Time it pleased the Lord to convince this Woman, to see your Way was false, and Christ was to be her VVay, her Teacher and Salvation, and so she went and declared this among the *Papists*: And upon a Time, a Taylor, that she had brought to be a *Papist*, came to work at her House, and she declared to him, how Christ was her Way, her Teacher and Salvation; and he got betwixt her and the Door, and drew his Knife at her; It was asked her,

*Why he did draw his Knife?* She said, he would have stabbed me; *why would he have stabbed thee?* Why, it is their Principle; *What, is it their Principle to stab People?* Yes (said she) if they turn away from their Religion: And the Woman said, Put up thy Knife, I know thy Principles.

*Papist, what, do you declare this abroad?*

*Quaker,* It is declared abroad, and the Woman since dyed in the Belief of the Truth of God, and forsook your Way; and so the *Papist* went away, and never deny'd but that it was his Principle.

*Papist,* The Papists say, The Quakers are Anti-christ and false Prophets.

*Quaker,* Why are they Anti-christ and false Prophets?

*Papist,* Because they say they do prophesie, and say, Christ is in you, &c.

*Quaker,* Then thou may'st say, the Apostles were false prophets, which shews thy Ignorance; for they said, Christ is in you, except you be Reprobates: And we preach Christ in you: And I will pour out of my Spirit

*Spirit upon all Flesh, and my Sons and my Daughters shall prophesie. Read Corinthians, Collossians, and the Acts of the Apostles.*

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## A Postscript.

**A**ND you Papists, that say, there hath been a Head of the Church; and therefore the Pope must be a Head of the Church; for Aaron was Head, and Moses was Head: To which I say, Moses was a married Man, and Aaron was a married Man, and Eleazer, and Ithamer; and Aaron was a Priest, and Eleazer; and Eli the Priest was a married Man, and Samuel was a Priest, and was a married Man, and had Sons, 1 Sam. 8. And by the Law of God the Priests were to marry, as you may read in the Books of Moses: But your Pope, whom ye say, is Head of the Church, makes a Law contrary to Law and Gospel, That Priests must not marry, and Popes must not mar-

marry; but the Popes have Bastards, and by the Law the Priests may have Concubines; and this is contrary to the Law, to have Bastards, and contrary to the Gospel to have Concubines; for every Man must have his own Wife.

And you Popes and Papists, who say, That you brought over the Bible first into England, and you preserved the Bible; think you not that all People see you in this? For you have been them that have kept the Bible from People in an unknown Tongue; and though all profess to be Believers in Christ, yet they must not have the Scriptures in their own Language; in this you are contrary to the Apostles, shewing you are degenerate from them, who judged them that spoke in an Unknown Tongue: And Christianity was planted many Hundred Years in England, by Joseph of Arimathea, before Austin, the Monk, brought over his trifling Traditions and Ceremonies.

And whereas you Papists call some Lay-People, and some Spiritual, which was

was not the Wry of the Apostles to do so; and such that be under some Oaths, Vows, or Orders, or have the Natural Languages, which began at Babel, these you call Spiritual, which be in Swearing, Vowing, and Natural Languages; and others that be not in these Things, you call Lay-People: Judge People of the Papists Distinctions, which is contrary to the Apostles; and do you not think that Pilate, that set Hebrew, Greek and Latine a top of Christ, when he crucified him, would not have made the Pope a fine Spiritual Man? For doth not the Pope crucifie Christ afresh? Has he not put him to open Shame, and persecuted Christ in his Members, and set his Spiritual Mens Tongues over him, to watch his Sepulchre from Christ arising, with all his Guards and Inquisitions? And is it not said in the Revelations, The Beast hath Power over the Tongues, and the Whore she sits upon the Tongues, which are Waters: So here all may see your Spiritual Men are Wretches, and the Whore and

the Beast have Power over your Spiritual Function; and doth not the Apostle say, Tongues must cease? then your Spiritual Men must cease, and none but the Lay-People will remain: And none but such as they of your Spiritual Function, as you call it, must meddle with Divine Things; and all the rest, that be not of your Orders, ye call Lay-People, and such must not meddle with those Things which you call Divine, which indeed are nothing but your own Inventions, and Traditions, and pelting Ceremonies, which you have not from the Apostles, as your Canons manifest; but in this your Ignorance is seen of the Mind of God, Christ and the Scriptures so Jacob, Moses and David were Keepers of Sheep, and Amos an Herds-man, and Elihu a Plough man, and Peter, John and Andrew Fishermen, and Luke a Physician, Matthew a Tole-gatherer, Paul a Tent-maker: were not all these lookt on as Lay-People by the Priests of their Ages? And would not they all be lookt on as Lay-people by

you,

you, had they been in your Age, because they were not bred up in your Schools, which you have set up, and there made your spiritual Men since the Apostles Dayes, who are made of Man, and by Man, and not of God or Christ, nor by him, nor of him; would not you have burnt these Trades-men to Ashes, if they had been in your Dayes?

Were not the Universities first set up by the Roman Emperor, when he conquered this Nation of England, to learn Philosophy, where he brought the People to learn the Laws and Manners of the Roman Heathen? And then after he did turn to make them Priests, and serve Seven Years Time, like an Apprentice-Lad, and so become a Company, like other Companies of Trades-men. Did not the Papists make their Jesuites and Priests there? And do not the Protestants still make their Priests there? Is it not the Philosophy that was set up there by the Roman Emperor, the Heathen? Whether or no did not the Heathen Romans

there teach the Grammar, the Logick, and most of the seven Arts, except it be the patcht up Divinity.

The Cross of Christ it is the Power of God; this was the Cross in the Primitive Times and was for about three hundred Years after Christ; and then after came up the wooden, Stone and Iron Cross, and then the true Church went into the Wilderness, which was persecuted by the Dragon, and the Woman was fed of God a Time, and Times, and half a Time; a Time, a Year; Two Times, Two Years; Half a Time, Half a Year, One thousand two hundred and threescore Dayes; then the Prophets prophesied in Sackcloth and Ashes, which is a mournful State, one thousand two hundred and sixty Dayes, the Dragon having given his Power to the Beast, and he persecuted the Saints, and Power was given unto him over all Kindreds, Tongues and Peoples, and all that dwell upon the Earth should worship him; and the Whore and false Church got on the Beast, which had got two Horns like a Lamb, and he should

should continue forty two Moneths, which is one thousand two hundred and sixty Dayes: Then came up the Wood and the Stone Church, when the true Church was fled into the Wilderness, which wore the fine Linnen, going in white, which is the Righteousness of Christ, and the Righteousness of the Saints; then the false Church set up the Surplices, as you may read what Pope he was; and also you may see how the Popes and Papists, who say, they are Infallible, and cannot err, how they contradicted one another, and killed one another, and many Things might be mentioned, which are out of the Bounds of Civility & Modesty to mention. which might be instanced out of Records of them; but here you may read how all these Things came up by the Papists and others, & never set up by Christ and his Apostles, as you may read in the Scriptures of the New-Testament. These things which have been decreed by the Popes, were not decreed by Christ & his Apostles, which they have persecuted People for not observing, Christ & the Apostles persecuted none for not observing that  
which

which they commanded; where is plainly seen, that the Popish Church is a Schism rent from the True Church in the Apostles Dayes, and to be cut of the Power and Spirit of Christ, and the Apostles, and their Faith; and so their Sacrifices are not like **Abel's**, but **Cain's**, which God has no respect to; and so with the Life, Spirit and Power the Apostles were in, they are seen over, and comprehended. Glory to the Lord God forever, whose Righteousness and Glory shines and spreads over all; Glory be to God, blessed forever, who is over all, King of Saints, the Beginning of all, the Creator of all, whose Omnipotent Power is seen by such that are on the Rock of Ages, who was the First and the Last, Beginning and Ending, who hath revealed the Knowledge of the Father to them, who is the Lyon of the Tribe of *Judah*, which slayes with the Sword, and kills with the Sword, the Words of his Mouth; and the Lamb shall have the Victory, who destroyes the Beast,  
the



the Dragon, the false Church, the Devil and his Works, who reigns, whose Right it is.

*Ninus*, the Son of *Bealus*, the third King of *Babylon*, he set up his Father's Image, and proclaimed free Pardon to all Offenders, if they would fall down and worship it, which they did; and after that many simple People in plain Devotion did the like: This *Ninus* was the first that began this gross Idolatry; he began to reign in the Year of the World 1906. and before Christ 2056. he built *Niniveh*, and after he was slain.

And by *Ninus* his ill President other Princes set up their Fathers Images, and caused People to commit Idolatry with them; and the Devil, in his Willingness to procure Man unto Wickedness, would oftentimes give Answer by these Idols; and thereof came the Name of *Bell*, *Baal*, *Bell-Phigor* and *Beelzebub*.

Read *Jerom*, *Austin*, *Eusebius*, *Plin*,  
and *Berisius*.

From *Heber* came the *Jews*, which  
are called *Hebrews*, after his Name; at  
the Division or Confusion of Languages  
the *Hebrew* Tongue remained only in  
his House; in this Time the *Hebrew*  
Speech was called *Ham n*, or *Mans*  
Speech, because all Men spoke the  
same, *John Stov's* General Chronol gy.  
p. 15.

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THE  
BLOOD  
OF THE  
MARTYRS  
IS THE  
SEED  
OF THE  
CHURCH.

In a short Relation of the Preaching,  
Sufferings and Martyrdom of many of the  
Pious before the Birth of Christ; and  
also the Preaching and Sufferings of Christ  
and the Apostles.

**S** *Amos* the Prophet was a Priest & Judge;  
he liv'd in *Eli's*, *Saul's* and *David's* time;  
he dyed and was buried in *Ramah*.

*Nathan*

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*Nathan* the Prophet lived in *David's* time, (in the year of the World 3009.) he died, and was buried in *Gibeon*, his own Land.

*Gad* the Prophet lived in *David's* time.

*Abias* prophesied to *Solomon*, that a Woman should draw his Mind from the Lord: He died, and was buried nigh the Oak in *Silon*.

*Asaph* was a Prophet in the time of *David*, and he appointed him chief of them that praised the Lord.

*Idithum* was one of *David's* Prophets, whom he appointed to prophesie with the Harps, Psalteries and Cimbals.

*Iddo* was a Prophet in the time of *Solomon*, *Rehoboam*, and his Son *Abia*.

*Shemiah* in the dayes of *Rehoboam*, and said, **Thus saith the Lord, Ye have left me, and therefore have I left you in the hands of Seick King of Egypt.**

*Joam* was of *Samaria*, he prophesied in the dayes of *Jeroboam*, and cryed against his Offering: and *Joam* was deceived by the old Prophet, and a Lyon smote him that he dyed, and was buried in *Bethel*.

*Obed* the Prophet and Father of *Azarias* the Prophet, he lived until the time of *Achas* King of *Judah*, and he cryed against their Sins.

*Azaria,*

*Azarias* was of *Synatha*; he put away from *Israel* the Captivity of *Judah*: He died and was buried in his own Country.

*Hanani* prophesied in the dayes of *Asa* King of *Judah*; and *Asa* was wrath with the Prophet, because he told him the Truth and put him in Prison; for he was displeased with him because of his Prophecy.

*Jehu* the Son of *Hanani* the Prophet, lived in the dayes of *Jehoshaphat* King of *Judah*, about the year 3134. He prophesied against *Boaza* King of *Israel*, That God would root him out, with all his Posterity, for murdering of *Nadab*, the Son of *Jeroboam*.

*Jehaziel* prophesied in the dayes of *Jehoshaphat* King of *Judah*, and instructed the People.

*Eliezer* prophesied in the dayes of *Jehoshaphat* King of *Judah*, and prophesied against him, saying, *Because he did wickedly, the Lord had broken his Works.*

*Elias* the Prophet lived in the year of the World 3130; he was of the Tribe of *Aaron*, and was taken up into Heaven.

*Zacharias* the Son of *Jehoida* the Priest, prophesied in the dayes of *Joas* King of *Judah*; and he said, *Because you have forsaken the Lord, therefore he hath forsaken you: and they*

they conspired against him, and stoned him with Stones at the Commandment of the King, even in the Court of the House of the Lord.

*Elisha* the Prophet, who overthrew their carved Images and molten Idols, he died and was buried in *Samarra*.

*Sophonie* prophesied of Christ, and said, *Tout the Eer* would destroy all the *cos* in the Land, and all the *Istis* of the *Heathen* should worship him, every man in his place; and I will turn the *Lips* of the People, that they may every one call up on my Name, and serve me under one Yoke: This *Sophonie* was of the Tribe of *Simon*, he prophesied of the End of *Israel*, an Confusion of the Wicked: He died, and was buried in his own Land *Sabatana*.

*Jeremiah* prophesied of Christ, and the New Covenant in the Heart, and of *Judas*'s thirty Pieces of Silver: he was of *Aathoth*; the People of *Tuphiz* in *Egypt* stoned him to Death, and Ieth buried where *Pharaoh*'s Palace stood; he came of the Line of the Priest.

*Paula* the Prophetess, the Wife of *Sallum*, dwelt in *Jerusalem* in the Time of *Josias* the King, who sent the Priests, with many others, unto

unto her, for to understand the Will of the Lord touching their Doings; and her Answer was to them, *That the Lord will bring Evil upon this Place, and upon the Inhabitants thereof; for they had forsaken the Lord.*

*Nabum* prophesied of Christ; he was of *Eltefis*, beyond *Bethubar*, and of the Tribe of *Simeon*; he prophesied after that *Jonah* had prophesied *Niniveh* should be destroyed; and *Nabum* said, *That they of Niniveh should be all destroyed by sweet Waters, and live from under the Ground*, which so came to pass upon *Niniveh*: *Nabum* dyed in Peace, and was buried in his own Land.

*Habbakkuk* prophesied of Christ; *Echeld*, said he, ye *Despisers*, and wonder, and perish; for I do a Work in your Dayes, which ye shall not believe, though a Man declare it unto you; He was of the Tribe of *Simeon*, and the Land of *Bithchar*; he foresaw the taking of *Jerusalem* by *Nebuchadnezer*: He dyed two Years before the Children of *Israel* came out of *Babylon*, and was buried in his own Land.

*Ezekiel* prophesied in *Babylon*, of the Mystery of Christ, and that God should be their God, and set one Shepherd over them all: He was of the Country of *Casarea*, and Lineage of the Priests: He dyed in *Caldia* in the time of the Captivity, after he had prophesied

fied much unto the Captivated *Jews*: The Prince of the People slew him at *Babylon*, because he reprov'd him for Idolatry; and he was buried in the Field Maur in the Sepulchre of *Sem*: And this Prophet judg'd *Israel*; and in *Babylon* he judg'd the Tribes of *Dan* and *Gad*.

*Daniel* prophesied of Christ in *Babylon*; he was of the Tribe of *Judah*, a Noble man born, and young when he was led Captive out of *Judah*; he was in the upper *Bethoron*, and he said, *If my Blood run out, there will be great Slaughter throughout the World*: *Daniel* lived before the Birth of Christ five hundred Years.

*Ose* prophesied of Christ rising the third Day; he was of the Tribe of *Isaiah* of *Bemoth*; he dyed and was buried in Peace in his own Country: He dyed before the Birth of Christ about six hundred and thirty Years.

*Obadiah* prophesied and said, *Upon Mount Sion there shall be Deliverance*; he was of *Sichem*, and the Town *Bethacaran*; he was a Disciple of *Elias*, and endured much for his sake; he was the third of the fifty Sons of the Prophets: He dyed and was buried with his Fathers.



*Micah* prophesied of the coming of Christ out of *Bethlehem*, and that out of *Judah* there should come a Governour in *Israel*; he was of *Marrath*, of the Tribe of *Ephraim*, and had much ado with *Achab*, whose Son *Joram* threw him down to break his Neck, because he did rebuke him for living in the Sins of his Fathers: He was buried in his own Land, in the common Burial in *Ephraim*.

*Amos* the Prophet (was the Father of the Prophet *Isaiah*) he prophesied of the Coming of Christ; *Amaziah* King of *Judah* persecuted him very often, and at length the Son of *Amazias* struck him with a Club on the Temples of his Head; and while he drew Breath after his Wounds, they brought him into his own Country, and within two Dayes he dyed, and there he was buried.

*Isaiah* prophesied of the Coming & Suffering of Christ; he was of *Jerusalem*, where he also lost his Life, being most cruelly sawed asunder in the Reign of King *Manasses*; and when his Breath near failed him, he called for a little Water to drink, which was given to him out of the Brook; therefore is the Place *Sillem*, as to say *Sent*.

*Joel* prophesied of Christ, and that God would pour out of his Spirit on all Flesh, and  
his

Sons and Daughters should prophesie: he dwelt near unto the City *Beththomeron*, in *Rubim*, where he died and was buried in Peace.

*Jonas* the Prophet shewed the Mystery of Christ, and his Resurrection, being three Dayes and three Nights in the Belly of the Whale, who cast up *Jonas* uncorrupted: even so the Son of Man, was three Dayes, and three Nights in the Bowels of the Earth, uncorrupted, and rose again. *Jonas* was of *Cariathneus*, nigh *Azotus*, on the Sea Coast towards the Gentiles, but he went out of the Land because of the Infamy that was come upon him by prophesying against *Nineveh*. He died, and God raised him to Life again by *Elias*: then he went into the Land of *Judah*, and there died, and was buried.

*Baruch* lived in the time of *Jeremiah*, and was his Scribe: He wrote from *Jeremiah's* Mouth, and he read the Book to *Joachim* the Son of *Josiah* King of *Judah*, and after he had read it to him, was fain to flee, and hide himself: And when *Jeremiah* went down into *Egypt* he wrote that Book that beareth his Name, which was sent from thence to *Jerusalem*, to be read in the Temple.

*Urias* was of *Cariathjirim* the Son of *Se-*  
mel,

*mei*, he prophesied against *Jerusalem*, and the whole Land of *Judah*, as *Jeremiah* did; and *Joachim* King of *Judah* sought to kill him; but he fled into *Egypt*, from whence the King sent for him, and killed him with the Sword, and laid his Body where the common sort of People were buried.

*Agau* prophesied of Christ in the time of *Zorobabel*; he being a young Man, came from *Babylon* to *Jerusalem*, and prophesied of the return of the People, and of the building of the Temple, and he saw it built again. He died and was buried nigh the Sepulchre of the Priests.

*Zacharias* prophesied of Christ's Coming: and riding upon the Foal of an Ass, and of Christ's Wounds in the House of his own Friends. He being very aged, came out of *Chalde* to *Jerusalem*, where he executed the Priestly Function. He blessed *Sathiel* his Son, and called his Name *Zorobabel*: The Land where he lieth is called *Betharia* from *Jerusalem* one hundred and fifty Furlongs.

*Melachy* prophesied of Christ; he saith, From the rising of the Sun, unto the going down of the same, my Name shall be great a-

*mong the Gentiles; and in every Place they shall offer a pure Offering to my Name, and the Son of Righteousness shall arise with Healing in his Wings. He was born after the Return of the People out of Babylon, he died very young, in the prime of his years, and was laid with his Fathers in his own Field, before the Birth of Christ Four hundred and twelve years.*

*John Baptist (the Son of Zachary and Elizabeth) was of the Tribe of Levi; he was the greatest Prophet born of a Woman: he shewed the Lamb of God, that takes away the Sins of the World: He was beheaded of Herod the Tyrant. And these Prophets shewed that all Nations are blessed in the Seed of Abraham, and so the Seed of Abraham to be the Saviour of the World.*

*Now when the Lord would take up Elijah, into Heaven by a Whirlewind, Elijah went to Gilgal, and from thence the Lord sent him to Bethel, and from thence to Jerico, and the Lord sent him to Jordan, and he went over Jordan; For is a River, Dan is Judgment, and so he went over, and through the River of Judgment, and then he was taken up into Heaven by the Lord in a Chariot of Fire,*

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And the Lord commanded *Abraham* to go out of his Native Country, and his Father's House, which was in *Caldea*, and he departed from *Haran*, and passed through *Sechem* and *Moria*, and went to *Canaan*, and at *Bethel* he built an Altar (*Bethel*, which signifies the House of God) and then he went into *Egypt*, which is *Anguish* and *Tribulation*.

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*How to Resist the DEVIL.*

**W**Hen Christ had fasted forty Dayes, and forty Nights, the Devil came to him, and tempted him when he was hungry, to make the Stones Bread; but Christ said to him, *Man doth not live by Bread alone, but by every Word that proceedeth out of the Mouth of God*; that is it, on which whomsoever liveth, that is able to resist the Devil; the Word of God dwelling in the Heart, by which Christ spake, is that which gives Power to resist the Devil, which Word

refresheth those that dwell in the Counsel of God and not Bread only.

Then the Devil tempted Christ to destroy himself, under a Pretence that the Angels had charge over him, & this the Devil in Presumption would have had Christ to try whether he had been the Son of God, but Christ answered him, *It was written, He should not tempt the Lord his God.* And when the Devil could not prevail with him in these things, then he tempted him with the Glory of the World, and took Christ into an exceeding high Mountain, and shewed him all the Kingdoms of the World, and the Glory of them, and said to him, *All these things will I give thee, if thou wilt fall down and worship me:* But Christ said, *Get thee behind me Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve.* Then the Devil left him, when he saw there was no Room for him, there was nothing of him in Christ, therefore his Temptations could not prevail; for where the Word of God rules in the Heart, the Devil hath no Power: Therefore every one live in the Power of God, that you may be able to resist the Devil.

The

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*The Form of Christ's Words when he did*  
**MIRACLES.**

**C**Hrist said, *Daughter, thy Faith hath made thee whole, go in Peace, and be whole of thy Plague :* And he said to the dead Maiden, *Arise :* And he said, *Come out of the Man thou unclean Spirit :* And he said, *Son, thy Sins are forgiven thee ; arise, take up thy Bed and walk :* And he rebuked the unclean Spirit, saying, *Come out of him, hold thy Peace ;* and he took her by the Hand, and lift her up: He said to the blind Man, *Go thy way, thy Faith hath saved thee :* Jesus put forth his Hand, saying, *I will be thou clean,* And he said to the Woman, *Great is thy Faith, be it unto thee as thou desirest :* He said to the blind Man, *Receive thy Sight, thy Faith hath saved thee :* And to another, *Go thy way, thy Son liveth :* Jesus said, *As long as I am in the World, I am the Light of the World,* and as soon as he had spoken, he spit on the Ground, and made Clay of the Spittle, and

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anointed the Eyes of the blind Man, and said, *Go wash in the Pool of Siloam* (which is by Interpretation *Sent*) Jesus said when he raised *Lazarus*, *Take away the stone*; and he lift up his Eyes, and said, *Father I thank thee that thou hast heard me, and I know that thou hearest me alwayes; but for the People that stand by, I said it, that they might believe that thou hast sent me* (and he groaned twice) and he said, *Lazarus, come forth.*

And Jesus gave his Apostles Power to heal every Disease, and to cast out Devils.

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THE



*The Arm and Power of the Lord is the Strength of his People, and not the Arm of Flesh.*

**G**OD overthrew the *Philistines* and their God *Dagon*, without an Army of Men, *2 Sam. 5.*

God overthrew the *Egyptians* whole Host, and drowned them without an Army of Men, *Exod. 14.*

The Walls of *Jericho* fell without any Blows or Cannons, and therefore People are to mind the Power of God, and to trust in it, *Ioshua 6.*

*Gideon* with three hundred Men overthrew the *Midianites*, and all the Men of the East, whose Armies were like Grasshoppers, in which the Power of the Lord was known, *Judges 7.*

The *Philistines* came to fight against *Israel*, and they cryed to the Lord to save them, and to help them, and the Lord heard their Prayers, and thundred that Day upon the

*Philistines* with a great Thunder, and discomfited them, and they were smitten before *Israel*: Therefore it is good to trust in the Power of the Lord, and not in the Arm of Flesh, 1 *Sam.* 7. For this Victory was obtained by Prayer, and the People forsaking of their Sins.

And in the Dayes of *Saul*, the *Philistines* came against *Israel*, and the Lord made an Uproar among the *Philistines*, that every Man's Sword was set against his Fellow, and they destroyed one another, 1 *Sam.* 14. So mind the Power of God.

And often the Lord delivered *David* out of *Saul's* Hands and his Armies, without Weapons of War, but by the Power of God, and trust therein.

And the Lord delivered *Jacob* from *Esau*, who came against him with four hundred Men. And so it is good to trust in the Power of the Lord, *Gen.* 32.

And God delivered *Elisba* from the Armed Host, and strack them with Blindness, 2 *Kings* 6.

And also, when the *Affyrians* besieged *Samaria*, the Famine was so great, that an Asses Head was sold for fourscore Pieces of Silver, and the fourth Part of a Cab of a Doves

Doves Dung for five Pieces of Silver ; and some did eat their own Children ; but the Lord did cause a Noise in the Camp of the *Assyrians*, as of Chariots and Horses and of an Army, so that they were greatly afraid, and fled, and left their Tents : Thus the Lord helped them without any Stroak of Man ; therefore it is good to trust in the Power of the Lord, and in his Strength, and not in the Arm of Flesh, *2 Kings 7.*

Also the Lord delivered *Abigail* from *David* and his four hundred Men, *1 Sam. 25.*

And God sent Lyons to destroy the *Assyrians*, because they feared him not, *2 Kings 17.*

In the Dayes of *Hezekiah*, when the *Assyrians* came against *Jerusalem* with a mighty Host, which made the *Jews* afraid, and cry unto the Lord ; and the same Night the Lord sent his Angel into the Camp, and smote of the *Assyrians* one hundred fourscore and five thousand, which was done by the Arm and Strength of the Lord, in which it is good for People to trust, and not in the Arm of Flesh.

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*Concerning Christs Preaching and Sufferings.*

**C**Hrist was born in the two and fortieth Year of *Augustus* his Reign; he was conceived in *Nazareth*, and born in *Bethlehem*, and the eighth Day he was circumcised; forty Dayes after his Birth he was presented in the Temple, which was the Time of his Mothers purifying: The third Year after his Birth he was carryed into *Egypt*, where he remained two Years, and then went to *Galilee*, and when he was twelve Years of Age went with his Parents to *Jerusalem*, at the Feast of the Passover, and was found disputing among the Doctors: He was baptized the thirtieth Year of his Age by *John* in the River of *Jordan*: He was baptized in the first Year of his Preaching: He was led into the Wilderness, and having fasted forty Dayes and Nights was seen of *John*, who pointed at him with the Finger, and said, *Behold the Lamb of God*; and when *Andrew* heard, he followed him: The next Day the Lord found *Philip*, and said

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to him, *follow me*. The third Day there was a Marriage in *Cana of Galilee*, where Christ wrought his first Miracle, then the Jews Passover was at hand, & Jesus went to *Jerusalem*, and threw the Buyers & Sellers out of the Temple, & he came from thence into *Juda*, and walked about the Sea of *Galilee*; he chose his twelve Disciples, whom he called Apostles; he appointed also other seventy Disciples: he went about the Country preaching many Sermons, and did many Miracles, about which time *John Baptist* was imprisoned.

And in the second Year of Christ's preaching, he came to his own Country, and *Herod* (who caused *John Baptist* to be beheaded in prison) was desirous to see him: and Jesus went from thence into the Wilderness, and he and his Disciples went into the Land of *Genesareth*, and through *Bethsaida*, and passed through the Coasts of *Tyre* and *Sidon*, and went up to *Jerusalem* at the Feast of Pentecost (the Apostate Christians Whitsuntide) and Jesus went from thence, and came near unto the Sea of *Galilee*, and from thence he went and took ship, came to the parts of *Magdala*, and afterwards into *Cesaria* and *Philippi*, and after eight Dayes he transfigured

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Red himself in the Mount *Thabor*, and from thence he went to *Capernaum*, and went into *Galilee* again, where the People bid him depart from thence, for *Herod* sought to slay him.

And Jesus went to the Feast of Tabernacles at *Jerusalem*, where he preached many Sermons, and wrought many Miracles, and in the third year of his preaching, he was at the Feast of Dedication at *Jerusalem*, it was winter, and he walked in the Temple in *Solomon's* Porch, and from thence he went beyond *Jordan*, and afterwards he came to *Bithinia* where he raised *Lazarus*.

In the beginning of the four thousand and second year of the World, on the tenth Day of the Moneth called *March*, Christ went over *Jordan* into *Bethabara*: The eleventh Day he heard of the Disease of *Lazarus*: The thirteenth Day *Lazarus* died, and Christ took his Journey to go and raise him. The fourteenth Day he entered into *Jericho*, and healed the Son of *Timew*: The fifteenth Day he spent by the Way: The sixteenth Day he came to *Bithinia*, where he raised *Lazarus*, being dead four Dayes: The seventeenth day he went near the Desert, into the City of *Ephram*: The eighteenth Day he continued in  
the

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the Desert: And the nineteenth, being six  
Dayes before the Passeover, he returned to  
*Bethania* and supped with *Lazarus*: The  
twentieth Day he goeth from *Bethani*, & cur-  
sed the Fig-tree: The next Day he passed by  
the withered Fig tree, & that Night he supped  
in *Bethania* in the House of *Simon* the Leper,  
and two Dayes after was the Feast of the  
Passeover: The twentythird Day *Judas* co-  
venanted to betray Christ: The twenty fourth  
Day in the Evening Christ celebrated the  
Jews Passeover, and afterwards his own, cal-  
led the Lord's Supper: He washed his Disci-  
ples: He went to Mount *Olivet*: he prayed,  
and sweat Drops of Blood, and was taken,  
and brought to *Caiphas*: *Peter* denied him,  
*Pilate* delivered them to the Jews, to crucifie  
him: He was thirty three years of age, & some-  
what more, when he suffered for the Salvati-  
on of Mankind: who rose from the dead the  
third Day, and then shewed himself first to  
*Mary Magdalen*, and then to two other Wo-  
men, and afterwards to his Apostles when  
the Doors were shut; and after that to more  
then Five hundred Brethren: And he appear-  
ed to *Thomas*, and shewed himself at the Sea  
of *Tiberias*; and afterwards he ascended into  
Heaven, and he sent the holy Ghost upon  
his Apostles.

**A** Bel was murdered by *Cain* in the False Religion.

*Noah* was hated and mocked by the old ungodly World.

*Abraham* was persecuted because he would not joyn to his Father's Country's Religion, and was commanded of God to forsake it.

*Isaac* was persecuted and hated by *Ishmael*.

*Jacob* was hated and persecuted by *Esau*, a prophane Man.

And *Nimrod* was a Tirant to the Righteous.

And the Children of *Israel* were persecuted and oppressed by *Pharaoh* the False Worshipper.

And *Elias* was persecuted by *Jezebel*, which followed false Gods.

And the Prophet was threatned by *Jezeboam*.

*Zachary* was stoned to death.

*Micha* was thrown down and his Neck broken.

The three Children were thrown into the Fiery Furnace, but the Fire did them no harm; and this was because they would not yield to the Kings Worship.

*Barnab*



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*Barnab* was fain to flee away, to save his Life from King *Joachim's* Hands.

The Prophet *Urias* was slain with the Sword by *Joachim*.

*John Baptist* was beheaded by *Herod* the Tetrarch.

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*The Preachings and Sufferings of the Apostles.*

**S***imon Peter* preached Christ in *Pontus*, *Galatia*, *Cappadocia*, *Bithinia*, and in the End at *Rome*, where he was crucified under *Nero*, with his Head downward, and there was buried.

*Andrew*, *Simon Peter's* Brother, preached Christ to the *Scythians*, *Sogdians*, *Sacians*, and in the middle *Sebastopolis*, inhabited of wild *Ethiopians*; he was crucified by *Egeus*, King of the *Edeffeans*, and buried at *Patris*, a City in *Achaia*.

*James*, the Son of *Zebedee*, a Fisherman, he preached Christ unto the twelve

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twelve Tribes; he was slain with the Sword by *Heroa* the *Tetrarch* of the *Jews* in *Judea*, where he was buried.

*John*, the Brother of *James*, preached Christ in *Asia*; the Emperor *Trajan* banished him into the Isle of *Patmos*, and there he wrote his Gospel; he was thrown (at *Rome*) into a Tun of hot boiling Oyl, and took no Harm, but came forth.

*Philip*, of the City *Bethsaida*, preached Christ in *Phrygia*; he was buried at *Hierapolis*, and his Daughters; they say he was crucified at *Painnims*.

*Bartholomew* preached Christ unto the *Indians*, he was buried in *Albania*, a City of *Armenia*, the Great; and they say he was beaten to Death with a Club, and some say, that he was crucified with his Head downwards, and that he was slain alive; and some, that he was beheaded at the Commandment of *Polemis*, King of *India*.

*Thomas* preached Christ unto the *Parthians*,

*Armenians, Medes and Persians*, and to the *Caramans, Hixcans, Bactrians* and *Magicians*; he rested at *Calamina*, a City in *India*, being slain with a Dart, which they call a *Spear* or *Javelin*; and they say, that an *Idol Priest* run him through.

*Matthew* preached Christ in *Ethiopia*, which is call'd the Kingdom of *Presbyter John*; but *Hartychus* commanded him to be thrust through with a *Sword* he dyed at *Hierapolis* in *Parthia*, and was buried.

*Simon Zelotes* preached Christ throughout *Mauritania* and *Africk* the less; at length was crucified at *Bretania*, slain and buried; and he preached in *Persia* and *Egypt*.

*Judas*, the Brother of *James*, preached unto the *Edesseans*, and throughout all *Mesopotamia*; he was slain in the Time of *Agbarus* King of *Edesse*, and was buried.

*Matthias*, one of the seventy Disciples, was numbred among the eleven Apostles, in the Room of *Judas*; he

R

preached

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preached in *Ethiopia*, about the Haven  
*Hyssus*, and the River *Phasis*, unto the  
barbarous Nations, and ravenous of  
Flesh; and he died at *Sebastobilus*: nigh  
the Temple of the *Jews*, they stoned him,  
and at last of all he was beheaded with  
an Ax, after the *Romans* manner, he  
preached first in *Macedonia*.

*Paul* preached Christ in *Jerusalem*,  
*Illyricum*, *Italy*, and *Spain*: He was be-  
headed at *Rome* under *Nero*, and so di-  
ed, and there lieth buried with *Peter*.

*Mark* preached Christ at *Alexandria*,  
and all the bordering Regions from *E-*  
*gypt* unto *Pentapolis*, in the Time of  
*Tramin*; he had a Cable-rope tyed a-  
bout his Neck at *Alexandria*, by which  
he was drawn from the Place called  
*Bucolus*, to the Place called *Angeles*,  
where he was burned to Ashes by the  
furious Idolaters, in the Moneth cal-  
led *April*.

*Luke* the Evangelist, of the City of  
*Antioch*, he accompanied the Apostles  
in their Travels: He died at *Ephesus*,  
where he was buried. *James*

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*James* the Brother of the Lord after the Flesh, called *Iustus*, he preached at *Jerusalem*: the *Jews* stoned him to death, and buried him there in the Temple, near the Altar.

*Timothy* preached at *Ephesus* and *Illyricum*, and throughout *Hellus* in *Achaia* where he died and was buried.

*Titus* preached Christ in *Creet*, and in all the Country about: He died and was buried.

*Barnabas* preached Christ with *Paul* at *Rome*, and divers other Places.

*Ananias* which baptized *Paul*, preached at *Damascus*.

*Stephen* was stoned to death at *Jerusalem* by the *Jews*, for preaching Christ, and denying the Temple, and the shadows.

*Nicanor* was martyred with *Steven* and with two thousand faithful Christians.

*Simon* preached in *Arabia*, and there the Heathen burned him to Ashes.

*Italy.*

The Gospel was preached by *Peter*, who was Bishop of the Circumcision at *Rome*: *Cletus* or *Anacletus*, Successor to *Peter* in the same work, and also *Paul* Bishop of the Church of the Gentiles, in the year 59: *Linus* his Successor, preached the Gospel also in *Rome* and *Italy*.

*Gallia or France.*

The Christian Faith was planted first amongst the *Gauls*. by some of *Peter's* Disciples sent thither by him, at his first coming to *Rome*. *Xystus*, *Fronto*, and *Julianus* the first Bishop of *Rhems*; *Perigort* and *Mants* (*Cenomanensium* in the Latin) being said to be of his ordaining in the Martyrlogies, the like may be affirmed (but on surer Ground, of *Trophimus*, the first Bishop of *A. l's*, quod prima inter Gallias &c. That  
*Arles*

*Arles* of all the Cities of *Gaul* did first obtain the happiness of having *Trophimus* ordained Bishop thereof by the Hands of *Peter*: Nor is *Paul* to be denyed the Honour of sending some of his Disciples thither also to preach the Gospel: *Crescens* sent by him as he telleth us *2 Tim. 4.* into *Galatia* being the first Bishop of *Vienna*.

*Spain.*

The Christian Faith was first here planted by *James* the Apostle, within four years after the Death of Christ, if we may believe the old Spanish Tradition; to which Tradition though they held very constant a long time together, yet of late dayes, *Baronius* and other learned Men of the Church of *Rome* do most deservedly reject it: That *Paul* had a purpose of coming hither, is evident in *Rom. 15.* and that he did come hither accordingly is positively affirm'd  
by

by *Chrysoftom*, *Theodoret* and divers others of the Fathers, which was in *Anno 61*, as *Baronius* thinketh. Nor did *Peter* want his Part in this great Service, but Joyned with *Paul*, though not in the Journey, yet in the sending of Bishops and other Presbyters, to second the Beginning made by that Apostle; for it is said in the Martyrologies, *Cecilins*, *Ctesiphon*, *Torquatus Secundus*, *Valdaletius*, *Hesychius* and *Euphrasius*, being at *Rome* ordained by the two Apostles, *ad prædicandum verbum Dei in Hispanias directi*, were dispatched into *Spain* to preach the Gospel, Bishops most likely of those Cities where they suffered Death, the Names of which occur in the Martyrology, under the Empire of the *Goths*, the Faith of Christ, which at their coming hither they found right and orthodox, was defiled with *Arianism*, not ejurated till the Year 588, when that Nation did submit to more Catholick Tenders; since that they have



have been punctual Followers of the Church of *Rome*.

*Belgium or Holland.*

The *Christian* Religion was planted in several Provinces by several Men: In *Holland, Zeland and Friseland* by *Willibrod* an *English* man, the first Bishop of *Utrecht*, whence by Degree it gained on the rest of the Country, these being the first People of the *Frankes* or *Germans*, converted totally to the Gospel: In Tract of Time it fell from the primitive Purity, participating of the Errors and Corruptions of the Church of *Rome*.

*Germany.*

The *Christian* Faith first planted here, if *Dorotheus*, Bishop of *Tyre* be of any Credit, by *Thomas* surnamed *Didimus*, one of the twelve; but being there is  
little

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little Truse unto his Relation, the best Way were to say, with the *Magdeburgians* and the *Martyrologis*, that the *Germans* had not all the same Apostle, that the Gospel was first preached amongst the *Rhetians* and *Vindelici* by *Lucia* of *Cyreen*, amongst those of *Noricum* by *St. Mark*, by *Crescent* at *Mentz*, *Clements* at *Mets* in *Lorain*; all of them Apostolical Men, and of the Number of the Seventy.

*Denmark.*

The *Christian* Faith was first preach'd to those of *Holstein*, the next neighbouring Country unto *Germany*, by *Anagrinus* Bishop of *Bremen*, the general Apostle of those Northern Parts, in the Year 826. *Lewis* the Godly then being Emperor of the West, in whose Time *Herald*, King of *Denmark*, being expelled his Kingdom by the Sons of *Godfrey* or *Gottricus*, was baptiz'd at *Ments*.  
*Swethland.*

*Swethland.*

The *Christian* Religion was first planted amongst them by the Care and Diligence of *Ansgarius*, Arch-Bishop of *Breem*, the Apostle general of the North.

*Russia.*

They first receiv'd the *Christian* Faith in the Year 987. or as some say, *Anno* 942. by the Preaching and Ministry of the *Greeks*, sent hither by the Patriarch of *Constantinople*, unto which Church they do still much adhere.

*Poland.*

The *Christian* Faith was first planted in this Kingdom at several Times; and by several Persons. according to the different Parts of which it consisted; in

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*Poland.*

*Poland*, specially so called, in the Time of their Prince *Miecislus*, Son of *Memo-mislus*, Anno 963. In *Livonia* by the Preaching of one *Minardus*, Anno 1200. In *Lituania* not until the Year 1386. at the Admission of *Jagello* to the Crown of *Poland*.

*Hungary.*

The *Christian* Faith was first planted here in the Time of *Stephen*, surnamed the Saint, the first King of this Country, invited thereunto by the special Means and Procurement of the Emperor *Henry* the second, giving him upon that Condition his Sister *Gisla* in Marriage; and through the Preaching & Industry of *Albert*, Arch-Bishop of *Prague*, Anno 1016. or thereabouts; since which Time *Christianity* hath continued here without Interruption.

*Sclavonia.*

*Slavonia.*

The *Christian* Faith was first here planted, I mean, in Reference to the People who do now inhabit it, about the Time of *Charles the Bald Emperor* of the West, *Anno 877*. *Sueropilus* being the first of their Kings who imbraced the Gospel; but lying in the Midway of *Greece* and *Italy*, the Religion of the Church of *Rome*, and that of the *Greek Church* are both allowed of, that of the *Greek Church* being as prevalent in the East Parts hereof, as that of *Rome* in the Western; and although not of one Religion, yet all of one Language: And it is affirmed by *Gasper*, a right learned Man, that there are no fewer then sixty Nations, which have the *Slavonian* Tongue for their Vulgar Language.

## Greece.

The *Christian* Faith was first here planted by *Paul*, invited by the Spirit to come over into *Macedonia*, *Acts* 16. 12. passing from thence to *Thessalonica*, the chief City of *Macedonia*, *Chap.* 17. 1. from thence to *Athens* in *Achaia*, *Ver.* 16. then unto *Corinth* the Metropolis of *Peloponnesus*, *Chap.* 18. 1. watering the greatest Part of *Greece* with the Dew of Heaven, and planting Bishops in most Churches where he preached the Gospel; as *Dionysius* (the *Areopagite*) at *Athens*, *Aristarchus* at *Thessalonica*, *Epaphroditus* at *Philippi*, *Silas* at *Corinth*, and *Titus* in the Isle of *Creet*; the like he did in many other Countries also.

Cyprus

*Cyprus.*

The *Christian* Faith was first here planted by *Paul* and *Barnab*, as the very first Fruits of their Apostleship, after they had been separated to the Work of the Ministry, by the Imposition of Hands, as appeareth, *Acts* 13. 4.

*Siria.*

The *Christian* Faith was preached first here by *Paul* and *Barnabas*, and *Peter* as he passed through all *Quarters*, and other Brethren that were scattered and dispersed abroad. *Acts* 9. 31.

*Arabia.*

The *Christian* Faith was first planted by *Paul*, of whose being in *Arabia* after his Conversion, he telleth us, *Gal.* 1. 17. to the which coming in of the *Saracens*

*The Gospel first Preached*  
gave a great Increase, in the time of  
*Mavia* their Queen.

*Caldea.*

The *Christian* Faith was preached in this Country by *Peter*, of whose being in *Babylon* (the chief City hereof) himself assuring us in the last Words almost of his first Epistle, and other Business he had none here, but to preach the Gospel; much persecuted by the *Persians* (who were then possessed of all these Parts) it prevailed at last, Christianity growing up the faster for the cutting down.

*Mesopotamia.*

The Christian Faith was first preached here by *Thaddæus*, one of the seventy Disciples, Anno 43. upon this Occasion, *Agbarus* the *Toporch* or Prince of *Edeffa*, one of the chief Cities of this Country,



try, having been long afflicted with an incurable Infirmary, and hearing of the Fame of Jesus, beseeched him by a special Message to come and help him, whereunto our Saviour made this Answer, that he could not visit him in Person, the things he was to do, whilst upon the Earth, being to be perform'd only in the Land of *Canaan*, but that he would take Care of his Health in convenient time; accordingly, not long after his Ascension, *Thomas* the Apostle, by Immediate Revelation from our Saviour, sent *Thadeus* thither, by whom the Prince was cured, and the Gospel preached, and many of the Nations converted to it.

*Turkcomania.*

They received the Christian Faith by the Preaching of *Bartholomew* the Apostle, and were anciently of the Jurisdiction of the Patriarch of *Constantinople*, as a Province of the Pontick Diocess.

*Media and Persia.*

The Christian Religion was first here planted by *Thomas* the Apostle; but never had the Happiness to be so universally embraced as in other Places, alwayes opposed and suppressed, either by *Paganism* in the time of the old *Persian* Kings, or by *Mahometanism*, since the first Conquest of this Country by the Power of the *Saracens*.

*Tar-*

*Tartaria.*

The Christian Faith was first planted among the *Scythians* by the Preaching of *Andrew* and *Philip*, two of the Apostles.

*China.*

The People hereof, in Matters of Religion, are generally all *Gentiles*; but it is conceived by some evident Reminders of Christianity, or the Remembrance rather of that Christianity which formerly was known among them, first planted here, as may be probably collected, by *Thom* is the Apostle, or some of his Disciples, that by Saint *Thom* is the Kingdom of Heaven was preached unto those of *China*.

*India.*

*India.*

The Christian Faith was first Planted here by *Thomas* the Apostle, from whom the Remainders of Christianity take their Denomination: and unto whom the Records and Monuments of that Church do ascribe their Conversion.

*Egypt.*

The Christian Faith was first Planted here by *Mark*, whom all Antiquity maketh the first Bishop of *Alexandria*.

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*Barbary.*

*Barbary.*

The Christian Faith was first planted in that Part hereof, which is called *Africa*, by *Epænetus* one of the seventy Disciples ; by *Dorotheus* in his *Synopsis* affirmed to be the first Bishop of *Carthaga*: In *Mauritania* by *St. Simon* the Apostle surnam'd *Zelotes*: *Metaphrastes* adeth, that *Simon Peter* preached here also, when by the Decree of *Claudius Cesar* he was forc'd from *Rome* : And at his going hence, he left *Crescence* his Disciple to promote the Work.

*Ethiopia.*

The Christian Faith was first made known in this Country by the Eunuch of Queen *Candace*, who was baptized by *Philip* the Evangelist and one of the seven : More generally imbraced by the pains and preaching of *St. Matthew*  
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the Apostle hercof, but not totaly propagated over all this Empire till the Reign of *Abraham Anno 470.* who in his Life entituled himself the Defender and Propagater of the Religion of Christ.

From *Colmkil* sprung forth those, who not only did resist the Beginnings of Anti-christian Pride at home, and in our neighbour Countries; but they sowed the Seed of the Gospel in other Nations: Such was that Famous *Papas Hist. Rumold*, who was named *Mechlmensis: Apostolus, Galcon. Gen.* *lus*, brought *Helvetia* from Paganism as *Papas* witnesseth: *Levin* turned many to the Faith about *Ghent* and *Esca*: *Diuna* converted many in *Mercia*: *Florentius* went to *Strasburg*, taught in *Alsatia*; *Kilian* did first instruct the People of East *France* in the Christian Faith; *Colonat* a Priest and *Thomas* a Deacon followed him in all his  
travails

travails, unto these Scots *John Papas* Joyneth some *Britains*, as *willibrod* Reformer of *Frisia*: And two Brethren *Evaldi*; *John Papas* sayth, they converted the *westphalians* to the Christian Faith, suffered Martyrdom near *Bremen*; *John Bale* sheweth their Death in the seventh Century.

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THE END.

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